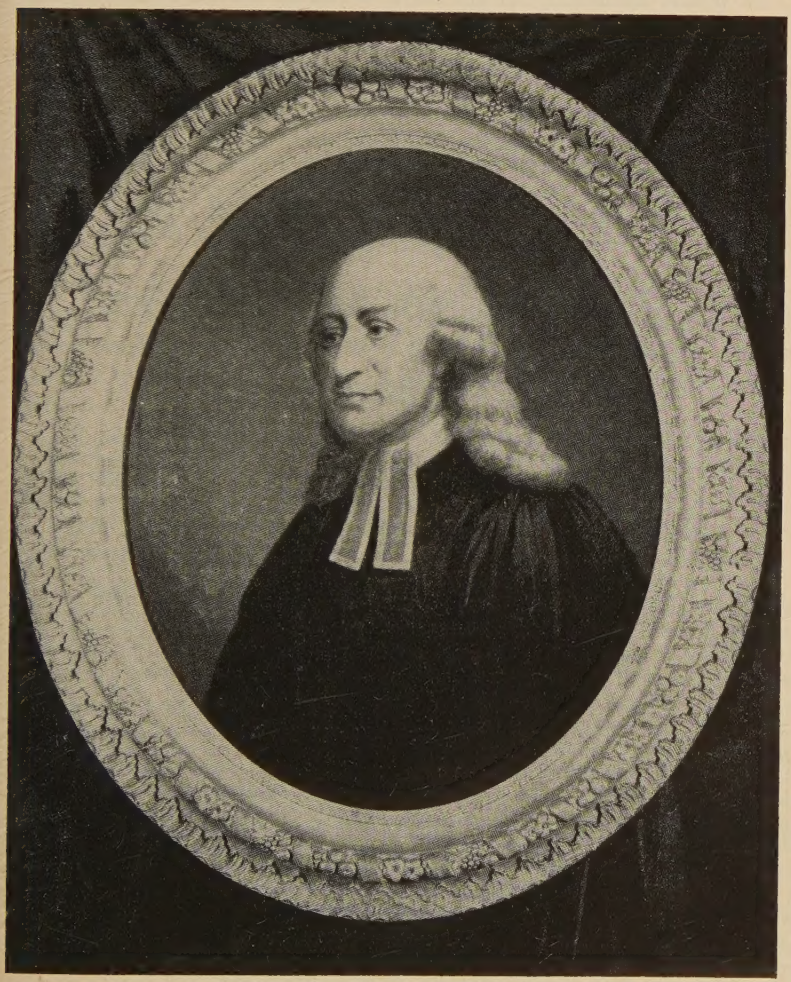
WORLD PARISH

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

OCTOBER, 1960



JOHN WESLEY

Portrait attributed to John Jackson, R.A., recently presented to the World Methodist Building at Lake Junaluska, North Carolina, by Mr. Charles C. Parlin of New York.

WORLD METHODIST COUNCIL

GENERAL OFFICERS

President: Dr. Harold Roberts, 2 College House, Richmond, Surrey, England
Past President: Bishop Ivan Lee Holt, 20 North Kingshighway, St. Louis, Missouri, U.S.A.
Vice Presidents:
Bishop Fred P. Corson, 1701 Arch Street, Philadelphia 3, Pennsylvania, U.S.A.
Dr. Oscar T. Olson, 3315 Chalfant Road, Cleveland 20, Ohio, U.S.A.
Mr. Charles C. Parlin, 20 Exchange Place, New York 5, New York, U.S.A.
Bishop S. L. Greene, 1105 Fountain Drive, S.W., Atlanta, Georgia, U.S.A.
Mrs. Ottilia de O Chaves, Caixa Postal 1905, Porto Alegre, Rio Grande do Sul, Brazil
Bishop Ferdinand Sigg, 60 Badenerstrasse, Zurich, Switzerland
Dr. J. B. Webb, Methodist Central Hall, 66 Kruis Street, Johannesburg, Transvaal, South Africa
Rev. James S. Mather, Methodist Headquarters, Colombo 3, Ceylon
Dr. A. Harold Wood, Methodist Ladies' College, Barkers Road, Kew, E. 4, Victoria, Australia
Secretaries:
Dr. Elmer T. Clark, Lake Junaluska, North Carolina, U.S.A.
Dr. E. Benson Perkins, 38 Belle Walk, Moseley, Birmingham 13, England
Treasurers:
Mr. Edwin L. Jones, P.O. Box 966, Charlotte, North Carolina, U.S.A.
Mr. L. A. Ellwood, 1 Watergate, Tudor Street, London, E.C. 4, England

AMERICAN ASSOCIATION OF METHODIST HISTORICAL SOCIETIES

EXECUTIVE COMMITTEE

President: Bishop T. Otto Nall, 740 Rush Street, Chicago 11, Ill.
Vice-Presidents: Dr. Lester A. Welliver, 811 Market Street, Williamsport, Penn.
Dr. Frederick E. Maser, 2101 Chestnut Street, Philadelphia 6, Pa.
Dr. Emory Bucke, 201 Eighth Avenue, South, Nashville 2, Tenn.
Prof. Douglas Chandler, Wesley Seminary, Washington, D.C.
Rev. Lawrence Sherwood, Jr., 102 College St., Glenville, W. Va.
Dr. J. B. Cain, Magnolia, Miss.
Executive Secretary: Dr. Elmer T. Clark, Lake Junaluska, North Carolina
Treasurer: Mrs. Kenneth Stahl, Lake Junaluska, North Carolina
Dr. C. Wesley Christman, 1040 Main Street, Peekskill, New York
Bishop Fred P. Corson, 1701 Arch Street, Philadelphia 3, Pennsylvania
Dr. Albea Godbold, 6364 Washington Street, St. Louis 5, Missouri
Dr. John Hoon, St. Paul's Methodist Church, Wichita, Kansas
Mr. Edwin L. Jones, P.O. Box 966, Charlotte, N.C.
Dr. Oscar T. Olson, 3315 Chalfont Road, Cleveland 20, Ohio
Mr. Charles C. Parlin, 20 Exchange Place, New York 5, New York
Dr. Jack S. Payton, 5717 Virginia Avenue, Falls Church, Virginia
Bishop Glenn R. Phillips, 2100 South Josephine, Denver 10, Colorado
Dr. J. Manning Potts, 1908 Grand Avenue, Nashville 5, Tennessee
Mr. H. H. Sander, 1603 S. Seventh Street, Rapid City, South Dakota
Dr. W. Guy Smeltzer, Vandergrift Methodist Church, Vandergrift, Pennsylvania
Mr. James G. Thomas, P.O. Box 871, Nashville 2, Tennessee
Dr. Leland Case, 740 Rush Street, Chicago 11, Illinois
Mr. Scott D. McDonald, 8000 Woodward Ave., Detroit, Michigan

WORLD PARISH

Vol. VIII October, 1960 No. 2

Published by the World Methodist Council and the Association of Methodist Historical Societies (U.S.A.) under the Editorship of the Secretary, Dr. Elmer T. Clark, Lake Junaluska, North Carolina, U.S.A.

WORLD EXECUTIVE COMMITTEE
WORLD METHODIST COUNCIL

ZURICH, SWITZERLAND

August 3-7, 1960

WEDNESDAY, AUGUST 3, 1960

Morning Session

The World Executive Committee of the World Methodist Council met at the First Methodist Church, Zurich, Switzerland, at 10:00 A.M. on Wednesday, August 3, 1960. The President, Dr. Harold Roberts, presided. Dr. E. Benson Perkins and Dr. Elmer T. Clark acted as Secretaries.

The members present were Dr. Harold Roberts, Bishop Ivan Lee Holt, Dr. E. Benson Perkins, Dr. Elmer T. Clark, Mr. Edwin L. Jones, Mr. L. A. Ellwood, Bishop Fred P. Corson, Dr. Oscar T. Olson, Mr. Charles C. Parlin, Bishop S. L. Greene, Bishop Ferdinand Sigg, Dr. Eric Baker, Rev. Rupert E. Davies, Bishop Bertram W. Doyle, Bishop F. Gerald Ensley, Bishop Odd Hagen, Professor Thomas E. Jessop, Bishop Willis King, Miss Dorothy McConnell, Bishop Arthur J. Moore, Rev. A. Victor Murray, Bishop T. Otto Nall, Dr. J. Manning Potts, Mrs. Ernst Scholz, Dr. Ralph Stoody, Mrs. J. Fount Tillman, Rev. Douglas Thompson, Rev. Wilfred Wade, Bishop Friedrich Wunderlich.

Among the visitors present were Rev. Stanley Leyland, Dr. Dow Kirkpatrick, Rev. Max Woodward, Dr. John O. Gross, Dr. Harry Denman, Mr. Ragnar Horn, Dr. P. W. Boyd, Mrs. Fred P. Corson, Mrs. T. Otto Nall, Mrs. Ralph Stoody, Mrs. Oscar T. Olson, Bishop R. R. Wright, Jr., Dr. Henry Sprinkle, Dr. Eugene L. Smith.

Stanley Leyland, Max Woodward, Mrs. Fred P. Corson, Mrs. T. Otto Nall and Mrs. Oscar T. Olson were seated in places of absentees.

Statements of regret because of absences were received from Bishop W. J. Walls and Dr. Matthew A. McDowell.

Preliminary Business

Dr. Harold Roberts conducted devotions and made his Presidential address.

The roll was called and visitors were introduced. The minutes of the last meeting, held at Saint Simons Island, Georgia, U.S.A., were approved as already printed and circulated.

Dr. W. E. Sangster having died during the year, the President made a memorial statement concerning him and the company stood in silent memory. A suitable message was ordered to be sent to Mrs. Sangster.

Bishop Ferdinand Sigg made an address of welcome.

There were various announcements and a brief interval for refreshments.

Secretaries' Reports

On reassembling E. Benson Perkins read his report as Joint Secretary resident in England. (See page 15)

Elmer T. Clark read his report as Joint Secretary resident in the United States. (See page 12)

Committee Reports

Bishop T. Otto Nall and Stanley Leyland made a joint report on the Exchange of Preachers. They stated that 34 British-American exchanges are under way, 16 of them being in a project that brings 8 preachers from Ohio to the Birmingham, England, area, and that future prospects are promising. Other American exchanges involve Austria, Jamaica, and New Zealand.

Wilfred Wade made an oral report for the European Relationships Committee, mentioning the Stuttgart Youth Conference and the Bristol Consultative Conference. He stated that 160 young people attended the Stuttgart Conference last year and that another such meeting would be held around Christmas in 1962 at the youth headquarters in London. He further stated that the European Consultative Conference would normally meet in 1961 but because of the Oslo World Conference it was recommended that it be held in 1962, probably in Belgium.

After announcements by Bishop Sigg the Committee adjourned until 2.30 P.M.

Afternoon Session

The Executive Committee reassembled at 2:30 P.M.

Bishop S. L. Greene made a statement about the observance of the 200th anniversary of the birth of Richard Allen, founder of the African Methodist Episcopal Church, which was held in Philadelphia.

Finances

Oral reports were made by the Treasurers, Mr. Edwin L. Jones and Mr. L. A. Ellwood.

Dr. E. Benson Perkins presented a budget of 500 Pounds for the maintenance of the Epworth Rectory and 50 Pounds for the upkeep of the Asbury Cottage at West Bromwich. He stated that this should be paid annually from the Central World Fund.

Dr. Elmer T. Clark stated that the local arrangements committee for the Oslo Conference had submitted a budget of $11,000, also to be paid from the World Fund, and that the total was more than this Fund contained.

These matters were referred to a special session finance committee composed of the President, Secretaries, Treasurers, and Mr. Charles C. Parlin.

Closer Union of World Methodism

Wilfred Wade read a paper on behalf of the British section of the sub-committee on a "Proposal for Closer Federation Within the World Methodist Council." After a brief interval for refreshments at 4:30 P.M., the Committee reassembled and Mr. Charles C. Parlin read a paper on "Closer Union of World Methodism."[1]

There was a general discussion of this theme, participated in by Wilfred Wade, Bishop Ivan Lee Holt, Miss Dorothy McConnell, Bishop S. L. Greene, Eric Baker, Douglas Thompson, Bishop Arthur J. Moore, E. Benson Perkins, Bishop Ferdinand Sigg, Bishop Willis King and Bishop Fred P. Corson.

The hour of adjournment having arrived, a continuation of the discussion of Closer Union of World Methodism was made the order of the day for Thursday morning.

The Committee adjourned.

THURSDAY, AUGUST 4, 1960
Morning Session

The Executive Committee of the World Methodist Council reassembled at 9:30 A.M. Devotions were conducted by Bishop T. Otto Nall.

The President announced that there would be a dinner on Friday evening in honor of the Secretaries, Dr. E. Benson Perkins and Dr. Elmer T. Clark.

Closer Union of World Methodism

Discussion of the subject matter of the two papers on the Closer Union of World Methodism was resumed. Dr. Harold Roberts made a statement on the larger significance of the World Methodist Council and its work.

1. Because further action on these documents is contemplated they are not printed here.

Dr. Eugene L. Smith, Secretary of the Division of World Missions of The Methodist Church, U.S.A., was presented and made an address on the subject.

After further discussion Bishop Fred P. Corson presented the following resolution, which was adopted:

1. That the committee commends the recommendations in the papers presented urging that we move forward to closer union.

2. That a representative sub-committee be named to meet during the year to consider these proposals and prepare recommendations to be submitted to the World Methodist Council at Oslo in August, 1961, through the Executive Committee.

3. That the Executive Committee be authorized to use the Central World Fund if need be to make possible the meeting of this committee.

The President later announced the personnel of the committee as follows: the President, Secretaries, Treasurers, Charles C. Parlin, Wilfred Wade, Douglas Thompson, Bishop Friedrich Wunderlich, Bishop Bertram W. Doyle, Bishop Fred P. Corson, Bishop Shot Mondol, Dr. Eugene L. Smith.

There was a short interval for refreshments.

Finance Committee

On reassembling the special session finance committee appointed yesterday presented the following report, which was adopted:

The Central World Fund should provide up to $11,000 towards the expenses of the Oslo World Conference and should guarantee the Living Endowment of approximately 550 Pounds ($1540.00) for the Epworth Old Rectory and the Bishop Asbury Cottage until other sources may be found for this purpose.

Oslo Conference

Bishop Odd Hagen, Bishop in charge of the North European Area, and Mr. Ragnar Horn, chairman of the local arrangements committee at Oslo, made statements about the plans for the Tenth World Methodist Conference next year.

The committee adjourned.

Afternoon Session

The Executive Committee reassembled at 2:30 P.M.

Oslo Program

The outline of a program for the Oslo World Conference in 1961 was presented by the Program Committee which had met at Winterthur near Zurich on August 1-2. The general structure of this program was adopted. (See page 47)

It was agreed that the Methodist Rally and the evening addresses should be interpreted into Norwegian and the President's address should be available in printed or mimeographed form in both English and Norwegian.

It was agreed that no address should exceed twenty minutes in length or 2,500 words. All manuscripts should be submitted in advance and if any exceed the established length they should be returned to the writers to be reduced. The President was instructed to enforce the rule by proper warning to the speakers.

On motion of Bishop Fred P. Corson and Dr. Elmer T. Clark the committee was instructed to reform the program for Monday, August 21st, with special reference to youth and to use young people, especially in the evening session.

It was agreed that application for accommodations should be received by December 1st., 1960.

There was a brief interval for refreshments.

South Africa

On reassembling Dr. E. Benson Perkins presented greetings from Dr. Leslie A. Hewson, President of the Methodist Church in South Africa. The Secretaries were instructed to send greetings in return. The following resolution was adopted:

The Executive Committee of the World Methodist Council in sending its affectionate greetings to the South African Methodist Church with the assurance of remembrance and prayers in the present disturbed political situation in the Union, recalls the statement of the World Methodist Conference a Lake Junaluska, U.S.A. in 1956: "That the Church is committed by its very nature to the establishment of a human society in which discrimination based on race or colour will no longer exist. The Conference expresses its active concern for those of any colour or race who are suffering from political, economic, educational, social or religious discrimination or segregation." The Executive Committee realizes the heavy responsibility which rests upon the South African Methodist Church in view of its large African membership, a responsibility made all the greater by reason of the racial disturbances in other areas of Africa, but is assured that the Methodist Church in all parts of the world will continue to stand for the achievement of a multi-racial society in accordance with its own declared principles. The Executive Committee prays that the strength, guidance and blessing of God will rest upon all the work of the Methodist Church in South Africa.

Bishop Arthur J. Moore made a statement about the situation in the Congo and other parts of Africa, and moved that the Committee send greetings to Bishop Newell Booth, Bishop Ralph Dodge, and the chairman of the Southern Rhodesia District. This was ordered.

Convocation of Teachers of Theology

Dr. John O. Gross stated that the Department of Ministerial Training of the Board of Education of The Methodist Church, U.S.A., proposed to arrange a convocation of teachers in Methodist theological seminaries on August 14-16, 1961, at or near Oslo if facilities were available. Bishop Odd Hagen presented an invitation to hold this meeting in the Methodist Theological Seminary at Gothenburg.

Publications

Bishop T. Otto Nall and Dr. Elmer T. Clark reported that no progress had been made in developing a periodical of Worth Methodism. Dr. Clark stated that the bulletin *World Parish* would be continued at the expense of Section XIII.

On motion of Miss Dorothy McConnell, Mr. Arthur J. Moore, Jr., was released from the assignment of furnishing Methodist news to the Ecumenical News Service at Geneva. This work was assigned to Dr. Ralph Stoody and Methodist Information in New York.

Rupert Davies reported that the *History of British Methodism* was going forward and it was hoped that some completed volumes would be ready for the Oslo Conference next year.

Dr. Elmer T. Clark reported that an outline had been prepared and authors named for the *History of American Methodism*. He stated that a volume was needed to cover the areas not adequately covered in the two works now under way and he hoped the British committee would cooperate in the preparation of such a volume. Mr. Davies stated that his committee had no authority for this.

World Christian Temperance Federation

Dr. E. Benson Perkins made a statement about the World Christian Temperance Federation. Mr. Ragnar Horn reported on the meeting of this organization recently held at Stockholm. Bishop Arthur J. Moore moved that Dr. Perkins secure more information, including its personnel, and report the same to the Executive Committee or the Council. This was adopted.

Dr. Dow Kirkpatrick presented a paper concerning the Oxford Theological Institute in 1958 and a possible second Institute to be held in 1962.

FRIDAY, AUGUST 5, 1960

Morning Session

The Executive Committee reassembled at 9:30 A.M. on Friday, August 5th. Professor Victor Murray led the devotions.

Elections and Nominations

The Secretaries and Treasurers were reelected.

Bishop Ivan Lee Holt, Chairman of the committee, nominated Bishop Fred P. Corson as President of the World Methodist Conference for 1961-1966, subject to election at Oslo according to the Constitution. This was seconded by Bishop S. L. Greene. Bishop Corson was unanimously designated as the next President.

Dr. Eric Baker on behalf of the British Committee nominated the Rev. Max Woodward, minister at Wesley's Chapel, City Road, London, as the Joint Secretary resident in Great Britain for the next quinquennium. He was designated by unanimous vote. The American Committee was granted more time to present its nomination for the Joint Secretary resident in the United States.

Dr. E. Benson Perkins and Dr. Elmer T. Clark were nominated as associated secretaries and members of the World Executive Committee. The exact titles were left for later determination but Dr. Clark was designated as Editorial Secretary and Curator of the World Methodist Building at Lake Junaluska.

Committee on Evangelism

Dr. Harry Denman presented a report for the Committee on Evangelism.

A suggestion was made that a plan of "prayer partners" be arranged among conferences, countries, and Churches, and Dr. Denman said that this would be prepared and put in operation.

Bishop Arthur J. Moore spoke in support of a World Conference or Conferences of Evangelism in 1963 on the 225th anniversary of the Aldersgage experience of John Wesley. This was approved.

Union Schemes

Rev. Douglas Thompson spoke on union movements in North India, Ceylon, Northern Rhodesia, Ghana, and Nigeria. Dr. E. Benson Perkins presented a statement from J. S. Mather on Ceylon.

There was a brief interval for refreshments.

On reconvening the discussions on schemes of union were continued.

Charles C. Parlin stated that a united and autonomous Methodist body should be formed in Ghana and included in the World Methodist Council. On motion of Dr. E. Benson Perkins, greetings were sent to the President of the first Conference of the independent Ghana Methodist Church. It is expected that Ghana will constitute a Section of the World Methodist Council.

Wilfred Wade stated that Methodist visitors to Paris should be directed to the Methodist Church in Rue Roquepin there. E. Benson Perkins moved that any request from the Evangelical Church of Spain

for membership in the World Methodist Council would be granted. This was agreed to.

Oslo Badge

Dr. Eric Baker commended the triangular design prepared by Bishop Sigg and the Zurich committee for this meeting, and it was recommended to the Oslo committee for use on the badges for the World Conference in 1961.

Aldersgate Street

Dr. E. Benson Perkins stated that Aldersgate Street in London is to disappear in reconstruction under way but that a plaque commemorating John Wesley's "heart warming" experience would be placed at a proper site. It was agreed that new wording should be prepared and that the Secretaries should contact Drew University about the old tablet presented by the University several years ago.

Other Reports

Mrs. Ernst Scholz, President, presented a report for the World Federation of Methodist Women.

Dr. John O. Gross presented a statement with reference to evangelism among students.

Inquiry was made as to whether this subject was covered in the program being prepared for the Oslo Conference. Wilfred Wade pointed out that there was to be an address on youth and a day devoted to their interests. Dr. Gross, Rupert Davies, and Harry Denman were asked to prepare an article on the subject which could be printed in *World Parish*.

Concluding Items

Dr. Harry Denman was designated as chairman of the Committee on Evangelism to succeed the late Dr. W. E. Sangster.

It was decided that the Committee would not issue an Address to the Churches this year.

It was announced that courtesies would be extended at the dinner meeting this evening.

The Committee adjourned.

Evening Session

At 6 P.M. there was a dinner arranged by the President in honor of the Secretaries.

There were expressions of gratitude to Bishop Sigg and Mr. Noetzli, pastor of the church. Miss Claire Dunner, secretary to Bishop Sigg, was introduced and presented with a purse and a letter of thanks.

The President made a statement about the two Secretaries and their contribution to World Methodism and turned the chair over to Bishop Ivan Lee Holt. Other speakers in honor of the Secretaries were Bishop Holt, Bishop Arthur J. Moore, Bishop Friedrich Wunderlich, and Dr. Eric Baker.

The Secretaries responded.

Bishop Sigg announced plans for the excursion tomorrow.

Bishop Moore stated that the Committee of Section XIII to nominate a Secretary had now reached an agreement. Since there had been no opportunity to consult with the person selected he moved that the committee be given full power to choose the Secretary and make the announcement when and in the manner deemed suitable. This was voted unanimously.

The Executive Committee adjourned.

SATURDAY AND SUNDAY, AUGUST 6-7, 1960

Business sessions having ended, the Executive Committee members were guests of Bishop Sigg and the Zurich Methodists on a bus trip Saturday afternoon. The party went through Lucerne and up the Brunig Pass to the "Victoria," an institution of Swiss Methodism at Renti.

On Sunday Bishops Wunderlich, King, and Corson and Rupert Davies preached in four Zurich Methodist churches.

In the afternoon there was a large Rally in the Reformed Church Hall, attended by approximately 1200 persons. There were four choirs, a brass band, and addresses by Bishops Corson, Nall, King, and Wunderlich, Dr. E. Benson Perkins, and the Rev. Rupert E. Davies.

Elmer T. Clark
E. Benson Perkins
Secretaries

REPORT OF THE SECRETARY RESIDENT IN AMERICA

I want our first word to be one of respect and memory for the late Dr. William E. Sangster. He belonged to Great Britain, but he belonged to America also and is mourned there by large numbers who knew and loved him.

Developments of the Year

Since our last meeting there have been several important developments. Three members from the United States attended the meeting of the representatives of the World Confessional Organizations at Geneva in November. The Secretary and Treasurer met with the local arrangements committee in Oslo, and two Americans met with British members of the Program Committee in London. We sent a fraternal delegate to the Centennial General Conference of the Free Methodist Church, and will have representatives at the Bicentenary of Methodism in the West Indies.

We have enlarged the World Methodist Building at Lake Junaluska, North Carolina, and we now have headquarters, free from debt, valued at more than $100,000, with a fine collection of Wesleyana which grows steadily.

Recent acquisitions include hundreds of rare and scarce Methodist books, several additional Wesley busts and art objects, manuscripts of Wesley, Coke, Asbury, McKendree and other early Methodist notables, and a magnificent portrait of Wesley which has been attributed to John Jackson, R.A. The last named item was secured through the generosity of Mr. Charles C. Parlin.

General and Jurisdictional Conferences

The General and Jurisdictional Conferences of The Methodist Church, U.S.A., have recently been held. The latter elected twenty new Bishops; seven of these are members of the World Methodist Council and one, Bishop T. Otto Nall, is a member of this Executive Committee and here present.

The General Conference received and heard Dr. Harold Roberts, President of the World Methodist Council, as a fraternal delegate. Increased financial support was provided for the Council. The Council was included in the *Discipline* along with the World Council of Churches, the National Council of Churches, and other Interdenominational Agencies. Members of Section XIII are to be nominated by the Council of Bishops.

Nominations

At our last meeting it was reported that Committees on Secretarial Policy had been named in Great Britain and America. The American committee met at Denver, Colorado, and made provision for nominating officers to be designated for election at Oslo next year. These will be presented by the chairmen of the sub-committees.

World Fund

Some progress has been made in raising the World Fund. Our Treasurer now has $2,200, contributed by the United Church of Canada, the Wesleyan

Methodist Church, the Christian Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Free Methodist Church, and the Methodist Church in the West Indies; in addition to $5,000 from Section XIII.

The local Oslo committee has a budget of approximately $15,000, of which $4,000 will be raised locally, leaving $11,000 to be paid by the various Sections. This is a charge against the World Fund. A total budget must be prepared.

Tenth World Methodist Conference

Interest is being manifested in the 1961 Oslo Conference next year. Section XIII has provided for the appointment of around 500 delegates. Most of those selected have accepted and indicated that they will be accompanied by wives or husbands. We have not secured our full quota and probably some of those named will not attend, but we expect to have the attendance of the 500 and as many visitors.

Our travel agents have secured accommodations for that number in hotels of all grades and we are informed that places may be found for about 250 others in homes. Another meeting with the Oslo Committee will be held and it is hoped that housing will be satisfactorily arranged.

Remitted From Last Meeting

The 1959 meeting named a committee on the closer union of World Methodism, following the remarks of Mr. Charles C. Parlin on the subject. Recent developments have added to the importance of this subject. The setting up of independent Churches and Conferences and the action of the Board of Missions in America to turn over some of its overseas work to its foreign conferences may create units of Methodism without close cohesion to a main body, thus providing a field of service for the World Methodist Council in binding such units together.

There was also a report on union negotiations between The Methodist Church, U.S.A., and the Evangelical United Brethren Church. These have continued with a good prospect of success. One interesting feature in the preliminary plan is that something like a Jurisdiction may be formed for a period to preserve the traditions and work of the Evangelical United Brethren Church.

A committee was likewise named to present further discussion of evangelism in institutions of learning. Bishop Fred P. Corson is Chairman of the committee.

Committees

Bishop T. Otto Nall has headed our Committee on Exchanges and has agreed to continue until other arrangements are made. We think the work of this committee and probably others should be taken into the headquarters office, where we have the budgetary facilities and secretarial staff to carry it on as a part of our regular administration.

We named a director of the World Association of Methodist Radio Amateurs and Clubs and he has located a number of Methodist "hams," but nothing further has been done. We have considered setting up a station in our offices but the difficulties have seemed too great and the project has not been carried out.

Methodist Hymn Book

The General Conference provided for the preparation of a new Hymnal for The Methodist Church. I have suggested a world hymn book but this did not meet with general approval. In America there has been an increasing elimination of the hymns of Charles Wesley, until fewer than sixty remain, and "O, For a Thousand Tongues to Sing" has been removed from the first place it occupies in all others and one of Heber's substituted. We will try to have a voice in the preparation of the new book.

Publications

No progress has been made toward a world Methodist publication. We are negotiating with The Epworth Press about taking over the *Methodist Magazine*. We have continued the little bulletin *World Parish* at the expense of Section XIII but it is felt that something more dignified and serious is needed.

Work has been started on the *Dictionary of World Methodism* and editors have been found in the United States, Great Britain, Australia and New Zealand. A few articles have been received but divergences from the norm have made considerable rewriting necessary. We have secured $10,000 per year for this work.

An outline has been made and writers selected for the *History of American Methodism*. We desire a real history of World Methodism, and our publishers proposed an extra volume to cover areas not adequately covered in the British and American volumes. This does not seem to have met with general approval. I hope a plan may be worked out that will provide a close relation between the two works.

Conclusion

All in all, the status of the World Methodist Council in the Western Hemisphere is being raised constantly. To permeate the consciousness of such a far-flung, and numerous group is difficult, but the Council and its work are becoming better known due to our promotion, the recognition of the General Conference and other official bodies, and the thousands who annually visit our headquarters. We do not "expect to be made perfect in this life" but we "are going on to perfection."

Respectfully submitted,
Elmer T. Clark

REPORT OF THE JOINT SECRETARY RESIDENT IN GREAT BRITAIN

1. It would seem to be entirely fitting and a symbol of World Methodism that an equestrian statue of John Wesley should stand in a prominent place in the city of Washington. The idea, mentioned to the Secretary during the Junaluska Conference, was to secure a duplicate of the bronze statue which stands in the forecourt of John Wesley's Chapel, Bristol, England, for the front of the new Wesley Theological Seminary. The problem of copyright involved complicated negotiations including an appeal to Counsel. When the Rt. Hon. Lord Rank knew of this proposal he authorized the Secretary to inform the President of the Wesley Theological Seminary that he would be pleased to present the statue in the name of British Methodism. The duplicate is at present being cast in bronze in England and in due course will stand at the corner of Massachusetts Avenue and University Avenue. It will bear a plaque indicating that the statue is intended to express both the friendship between the two nations and the truth of John Wesley's words—"The Methodists are one people in all the world." The unveiling of this statue in a few months time should be an event of outstanding significance.

2. Both British and World Methodism have been saddened by the long illness and death of the Rev. Dr. W. E. Sangster. It is impossible in a few words to express the great influence of his ministry and of the outstanding contribution he made, not only to The Methodist Church (Great Britain) of which he was a distinguished Minister and an Ex-President, but also in the wide field of Ecumenical Methodism. Many tributes have been made to his ministry and in thankfulness to God for the life and service of such a Leader, Comrade and Friend.

3. In accordance with established custom there have been two meetings of the members of the Council of Sections IX, X and XI, during the past year. These meetings have included Ex-officio members and other committee members appointed by the British Conference. The Committee on European Relationships and the Committee on the Exchange of Preachers have each met on two separate occasions and a Special Finance Committee and other sub-committees have had their meetings from time to time.

4. The day to day correspondence, telephone calls and personal contacts are a growing demonstration of the significant place now occupied by the World Methodist Council. The recognition by other Churches and Organizations and the constant appeals for information and guidance on relevant projects indicate the importance of maintaining the position now achieved, which can only be done by developing and extending its organisation and work.

5. It is a matter of thankfulness that as a result of Methodist initiative there has been established a Conference of World Confessional Organisations. Such a Conference of the Executive Officers and representatives of the World Organisations of the different Denominations and Confessions has met on two occasions in 1957 and last November 1959 at the Headquarters of the World Council of Churches. The value of this has been recognised by the World Council of Churches as indicated by a statement in the "Ecumenical Review" which includes the following paragraph:—

"For the World Council of Churches these direct contacts with the Confessional bodies are of considerable value. Such meetings help in solving the problem of overlapping programmes and activities with regard to Churches which are at the same time members of the World Council of Churches and of Confessional bodies and they make us aware of the attitude of the number of Churches which are not members of the World Council. It is a most positive factor in the present Ecumenical situation that the relations between the Confessional bodies themselves and between these bodies and the World Council are relations of constructive co-operation."

6. An event of outstanding significance in the Autumn of 1959 was the official opening of the boyhood home of Bishop Francis Asbury after restoration. The West Bromwich Borough Council, to whom the cottage belongs, have been instrumental in securing its registration as a building of historic interest and have co-operated fully with the World Methodist Council in its restoration and furnishing.

Sir Roger Makins, G.C.M.G., K.C.B., one time British Ambassador in Washington opened the cottage and unveiled the bronze plaque. The Dedicatory Prayer was offered by Dr Harold Roberts, the President of the Council. Messages were received from H.M. the Queen, the American Ambassador and the British Foreign Secretary—letters which can now be seen at the cottage. During the following assembly over which the Mayor of West Bromwich presided Sir Roger Makins delivered a speech indicating a full appreciation of the social, national and spiritual values of the great work of Bishop Asbury. Bishop Ivan Lee Holt presented a cheque for £250. from the American Section of the World Methodist Council, provided through Dr Elmer T. Clark, as a contribution towards the cost of restoration. The fund for providing contemporary furniture for the cottage was created by gifts from both the American and British Sections of the World Methodist Council and to this was added a gift of $750. presented by Bishop Fred P. Corson. An interesting item of contemporary furniture was provided by the Foundry Church, Washington, D.C., which was dedicated by Bishop Asbury in 1814. The ground floor rooms are now completely furnished, every item, including the curtains and the cushions, being of the 18th century. Furniture for the bedrooms is a future responsibility.

This cottage, situated just over five miles from the centre of Birmingham, in the Borough of West Bromwich, is accessible to visitors and very well worth a visit by all Methodists.

7. The interest in the restored Epworth Old Rectory continues to grow. The annual visitors now number between three and four thousand. When it is remembered that access to Epworth is a little difficult this is a very encouraging fact. Provision has now been made in one of the outbuildings to entertain for a meal parties of visitors who come by coach. Others stay in the Rectory for two or three days. Increasingly, Conference committees and Probationer Ministers Retreats are being arranged in the Old Rectory. In addition there are of course a constant stream of individual callers, particularly during the summer period. While it is primarily a house for use, the contemporary furniture in several of the rooms and the pictures and other articles of historic value make a visit one of very great interest.

8. The financial provision made by the British Conference for the work

under the hand of the Secretary in Great Britain is an annual amount of £1,750 ($4,900). This is barely sufficient to cover the expenses of secretarial work, office supplies, printing, stationery, telephone, telegrams and in addition the travelling expenses of the Secretary, Executive members and the Council and committee members, together with grants for special purposes. At present the account is overdrawn. It would indeed be impossible to maintain the British responsibility connected with the Joint Secretary of the World Methodist Council if it were not for the voluntary services of the Secretary, the Assistant Secretaries and Secretaries of the European Relationship Committee and the Committee on Preachers Exchange, together with the avoidance of office rent.

On the basis of membership the amount anticipated from the British Conference towards the Central World Fund would be £200. or 4% of the total. Actually the British Conference is making a contribution of £500. which is 10% of the total.

9. Following the decision of the World Executive Committee at its meeting in St. Simon's Island, Georgia, U.S.A., September 1959, to establish a Central World Fund, the appeal for contributions has been submitted to the various Sections with which the British Secretary is in regular communication. These are the ten Sections of World Methodism in Europe, Africa, Western Asia, Australiasia and New Zealand. The following is the list of contributions promised and received expressed in sterling:

	£
Section I—South African Conference	150.
Section II—Eastern Nigerian District	10.
Section III—Southern Rhodesian District	5.
Northern Rhodesian District	2. 2.
Kenya District	10.
Section V—Ceylon District	5.
India per Bishop Mondol	9.
Section VII—Australasian General Conference	200.
Section VIII—New Zealand Conference	20.
Section IX—British Conference	500.
Section X—Irish Conference	20.
Section XI—West Reform Union	2 2.
Section XII—Geneva Area	20.10.
Germany	35.11. 7d.
Scandinavian Area	10.
Italian District	16.16.
TOTAL	£1016. 1. 9d.

This total of nearly $3,000. is particularly significant. The membership in these Sections is roughly four millions, or one-fifth of the total membership of World Methodism. The contributions which have been received come from those parts of these areas which represent a membership of roughly two millions. Yet this half has given in excess of the membership proportion so that the total from the Sections, even though half have not yet contributed, is one-fifth of the total amount of the World Fund of £5,000 (or $15,000). Most of these gifts come from Methodism which derives from Great Britain. In addition there are the generous amounts from

Continental Europe and a gift from Bishop Mondol with the intimation that he will approach his fellow bishops.

10. The second main decision of the World Executive, last Autumn, was concerned with the possibility of closer union or federation of the Sections of the World Methodism. The British members of the appointed committee, in association with other members of the British Section, have prepared a memorandum embodying certain specific ideas which include the possibility of immediate steps which would lead on to further development towards Methodist Unity. This memorandum will be presented to the Executive Committee at Zurich.

11. Following the outstandingly successful consultative European Methodist Conference, held at Didsbury College, Bristol, in June 1959, there would normally be a further Conference in 1961. This, however, will be postponed to 1962 in view of the World Methodist Conference at Oslo in 1961. This past year has been a time of routine work on behalf of the committee which involves a heavy and increasing amount of correspondence. The Rev. Reginald Kissack has produced a most illuminating introduction to Rome under the title "Clue to Rome" published by the Epworth Press and has also written a valuable account of Methodism in Italy in a booklet of forty pages published by the Cargate Press. Bishop Ferdinand Sigg and Dr. Ernst Sommer of the Methodist Seminary in Frankfurt-a-Main, Germany, were the visitors appointed to the British Conference this year. The great success of the European Youth Conference held at Stuttgart in January, 1958, makes it inevitable that a further Youth Conference should be held, possibly in England. The arrangements for this with the somewhat difficult question of financial responsibility are under consideration.

12. It is unnecessary to indicate the value of the Exchange of Preachers which is now so widely recognised. The fact that in Great Britain there are more than one hundred Ministers who have had experience of American Methodist life and work is of the greatest importance in the development of a realisation of World Methodism. A separate report will be given of the exchanges of this present year, both the normal programme and the experiment of a Group Exchange.

There are three points of importance in relations to these exchanges which need constantly to be in mind.

(a) Though the financial arrangement in connection with the exchanges has been recently revised it still seems to be a matter of difficulty. The fact is that even with the improvement of recent years the financial position of a Methodist minister in Great Britain is below that of the ministers in The Methodist Church, U.S.A., who come within the lowest financial bracket. Only sympathetic understanding of this and consequent adjustment of the conditions of exchange can meet this considerable financial disparity.

(b) Except in the case of serious emergencies, cancellations should be avoided, especially at a late date. Ministers in Great Britain have to plan their work quarter by quarter in advance, in co-operation with the Local Preachers, and a cancellation, at a late date, creates not only disappointment but may involve serious disorganisation.

(c) Group Exchanges on the line of the experiment this year can have special value. It is essential, however, that in such cases a definite

and mutual obligation should be accepted. When the figure of the number of exchanges applying to the two Districts has been agreed upon, then it must be the responsibility of each to see that this number is actually provided.

13. In order to assist in the development of arrangements for the World Methodist Conference in Oslo in 1961, the Secretary visited Oslo in June and at the invitation of Bishop Odd Hagen associated the visit with a fraternal visit on behalf of the British Conference to the Norwegian Methodist Conference held at Larvik in Norway. The Secretary was able to discuss with the committee the arrangements, financial provision and the general scheme of hospitality. In Oslo he saw the Halls and rooms which would be available for the Conference. There is evident keenness on the part of our Methodist friends in Oslo and it is clear that arrangements will be made of a most satisfactory nature for the purposes of the Conference which will be an event of great significance to Continental Methodism as well as in a much wider field.

14. The critical situation which has developed in South Africa concerning racial discrimination or, so called "Apartheid", has aroused keen concern throughout Great Britain. In Methodist circles there is a deep recognition of the acute problem confronting our South African Methodist Church, which is the second largest Church in South Africa and with a larger African membership than any other Church. The official statement issued by the President of the South African Conference, the Rev. Leslie Hewson, has been received with marked satisfaction and given wide circulation in this country. The following sentences from this statement make clear the definite position of South African Methodism:—

"No permanent relaxing of tension is possible, until Leaders of all Sections of the people of South Africa can meet in round-table Conference for those consultations for which responsible Statesmen have pleaded. The time is past when the white man could think and act for all other men in South Africa; he must now learn to think and act with them."

"Restrictive legislation by adding ban to ban with the loss of more and more freedom, must inevitably increase bitterness, frustration and resentment. We, therefore, urge that the ban upon Leaders like Ex-Chief Luthuli and Prof. Z. K. Matthews be speedily lifted if law and order are to be maintained and racial harmony restored."

"We commend the call for a change of heart; but this is not enough. We must change our minds and change our policy."

15. The granting of an independent position as a self-governing state to Ghana has its repercussions in respect to the Methodist Church. The Secretary and other representatives of the World Methodist Council have been associated in a Special Committee which has been working out the constitution which, under sanction from the British Conference in Liverpool, creates an independent Methodist Conference for Ghana. This will have definite links with the British Conference, for close association is strongly desired by the Methodists of Ghana. The World Methodist Council will extend its greetings and the assurance of its prayers to the new Ghana Conference and undoubtedly Ghana will become another separate Section of World Methodism.

16. An event of great interest associated with the Annual British Conference in recent years is the Overseas Luncheon under the auspices of the President in association with the World Methodist Council. This is for the Overseas members of the Conference and Fraternal visitors from other countries. The luncheon at Liverpool in July was as outstanding as any of its predecessors and brought together in true Methodist fellowship, representatives from all five continents, many from Africa, Asia and the West Indies being members of the Conference.

17. The problem of Emigration to which attention has previously been called becomes increasingly a matter of importance. This year a representative of the Australian Methodist Church has visited Europe in order to establish contacts with Methodism and to work out the best means of assuring that Methodist immigrants to that great country are noted. The number runs to many hundreds and the Australian Methodist Church is setting aside funds and other provision in order to secure that Methodist immigrants are not only welcomed but their basic needs, as far as possible, are provided. The arrangements whereby immigrants to Canada are seen on the ship at Liverpool and their names forwarded to the United Church of Canada continues to work with great appreciation from the United Church as well as of real value to the people establishing their new home in Canada.

18. This Report would be incomplete without a reference to the work done in Great Britain and areas on this side of the world in connection with the World Federation of Methodist Women. A Liaison Committee in Great Britain represents "Women's Work Overseas," "The Wesley Deaconess Order," and "The Women's Fellowship." This committee meets regularly and establishes contact with the officers of the Federation. A point of significance is that in Southern Rhodesia, the African and European Women's Movements have come into the World Federation through a Joint Committee which represents both black and white.

19. The World Association of Methodist Radio Amateurs and Clubs (WAMRAC as it is known) is developing in every way. Started in 1957 by the Rev. A. W. Shephard, one of our British Ministers, it is now bidding fair to be a real contribution to World Methodist fellowship. The Secretary states that there are 167 names on the Register from 20 different countries. Of these, 68 from 14 of the countries are actual members who are concentrating upon the building up of Radio Fellowship Groups. It is enough to notice that the countries include New Zealand and Australia, Singapore and South Africa, Canada and U.S.A., to recognize the latent value of this growing fellowship through Amateur Radio. At the moment the Secretary is seeking for extra funds in order to improve his equipment which is essential for the maintenance and growth of this interesting fellowship.

20. Progress is to be reported on the new History of British Methodism. The first Volume is virtually complete and should be ready for publication next year if it is finally decided to publish it Volume by Volume. Considerable work has already been done on the Second and Third Volumes and also on the final Volume which will consist of the important Legal and Other Documents and Statements which are an essential part of the developing History of Methodism during the more than two centuries since Methodism had its beginning in Great Britain.

21. During the past year the committee has given special attention to the need to make World Methodism a recognized reality in the membership of the Local Churches throughout the country. Much has been achieved during the past ten years but now every member of the Methodist Church is aware of it. The Ecumenical character of Methodism as a World Church is a fact which must not be ignored in these days when we are living no longer in our village, city or even country but in the world. Responsibility rests upon all who through exchanges have visited America and other countries and are able to interpret World Methodism to those who constitute the membership of the Local Churches. It is also essential and surely possible, with the establishment of the Central World Fund, that the publications of World Methodism should be extended, particularly a Quarterly Magazine. The wide circulation of such a magazine could be of almost dramatic significance in opening the minds of our people everywhere to the extent, greatness and responsibility of World Methodism. This question will occupy the Committee in subsequent meetings during this next year.

Respectfully submitted,
E. Benson Perkins

TUTTLE DESIGNATED SECRETARY

The Rev. Lee F. Tuttle, A.B., B.D., D.D., has been designated as Secretary of the World Methodist Council by the committee which was given full power to designate a Secretary by the Executive Committee at Zurich. This is subject to confirmation by the World Methodist Council at Oslo in August, 1961.

Dr. Tuttle is currently District Superintendent of the Winston-Salem District of the Western North Carolina Annual Conference, U.S.A. He was the leader of that Conference's delegation to the General Conftrence at Denver. He is a member of the Board of Publication and Chairman of the General Conference Committee on Publishing Interests. He is also a member of the Methodist Commission for Overseas Relief, the Boards of Trustees of the Lake Junaluska Assembly, Brevard College, the Children's Home at Winston-Salem, North Carolina, and the Methodist Home at Charlotte, North Carolina. He is the national secretary of the Lambda Chi Alpha Collegiate Fraternity and a graduate of Duke University and Yale University.

POLICY COMMITTEE
ASSOCIATION OF METHODIST HISTORICAL SOCIETIES

Lake Junaluska, North Carolina
July 11, 1960

The Policy Committee appointed to outline the policy and designate officers of the Association of Methodist Historical Societies met at the Association's headquarters on July 11, 1960. All members of the Committee were present.

Budget

The Treasurer submitted a certified audit of accounts for the last fiscal year, which was filed with the Council on World Service and Finance.

It was felt that the budget submitted to the General Conference must be adhered to and it was adopted. It was agreed that the amount for the *Dictionary of World Methodism* should be cumulative, any unspent amount at the end of a fiscal year being set aside for later use, because expenses would be relatively small in the next year or two but heavy later. The World Methodist Council was asked to take similar action.

Since the General Conference made the appropriation on the representation that the connection with the World Methodist Council would be preserved, and since this has the effect of doubling the budget of the Association, it was decided that the relationship must be continued.

Executive Committee and Officers

The full personnel of the Executive Committee will not be known until next year. The Bishops have appointed W. Guy Smeltzer, Vandergrift Methodist Church, Vandergrift, Pennsylvania; Bishop Glenn R. Phillips, 2200 University Boulevard, Denver 10, Colorado; H. H. Sander, 1603 S. Seventh Street, Rapid City, South Dakota; J. Manning Potts, 1908 Grand Avenue, Nashville, Tennessee; Albea Godbold, 6364 Washington Street, St. Louis 5, Missouri, and James G. Thomas, P. O. Box 871, Nashville 2, Tennessee. Dr. C. Wesley Christman, 1040 Main Street, Peekskill, New York, has been elected by the Northeastern Jurisdictional Society; Dr. John Hoon, St. Paul's Methodist Church, Wichita, Kansas, has been named by the South Central Jurisdictional Society; the Southeastern Jurisdiction elected Dr. George H. Jones, Board of Evangelism, 1908 Grand Avenue, Nashville, Tennessee; and Mr. Scott D. McDonald, 8000 Woodward Ave., Detroit, Michigan, has been named by the North Central Society.

The following officers were designated: Bishop T. Otto Nall, President; Dr. Lester A. Welliver, Dr. Frederick E. Maser, Dr. Emory

Bucke, Professor Douglas Chandler, the Rev. Lawrence Sherwood, and Dr. J. B. Cain, Vice-Presidents; Elmer T. Clark, Secretary; Mrs. Kenneth Stahl, Treasurer.

The Secretary was instructed to call a meeting at the most convenient time in the autumn of 1960.

Methodist Bicentennial

The Secretary made a statement concerning the Bicentennial of American Methodism, the general provisions of which were approved.

The General Conference committed the whole matter to the Association, instructing it to consult all interested persons and prepare a mutually satisfactory plan to be reported in 1964. In 1966 the Sesquicentennial of the death of Francis Asbury will occur, and 1964-65 will mark the eightieth anniversary of the Christmas Conference.

In view of differing claims to priority it may not be easy to work out a plan that will be satisfactory to all. The Methodist Historical Society of Northern Virginia has formed a Bicentennial Committee of its own, and on the basis of newly discovered evidence it claims that Leesburg in some respects antedates both Maryland and New York.

There should be published a book on Methodist beginnings, including (1) the work of Whitefield; (2) the majority report of 1916 favoring Maryland, entitled, "The Origin of Methodism in America;" (3) the minority report of 1916 favoring New York, entitled, "The First Methodist Society in America," and (4) the evidence favoring Virginia. Such a book would constitute a valuable contribution to Methodist history.

Elmer T. Clark, *Secretary*

RECORDS OF JURISIDICTIONAL STUDY COMMITTEE

All the documents and records of the Committee of Seventy appointed by the General Conference of 1956 to study the Jurisdictional structure of American Methodism have been deposited in the archives of the World Methodist Building at Lake Junaluska, North Carolina. The documents include the studies of the experts employed by the Committee, transcripts of testimony at the various hearings held in all the Jurisdictions, preliminary sub-committee reports, and similar materials.

ASBURY LETTERS

Arthur Bruce Moss, Brooklyn, New York, has sent the transcript of a letter from Francis Asbury which was published in "Christian Advocate and Journal" on February 29, 1828. It was sent to the periodical by C. B. Tippett, a member of the Baltimore Conference appointed to Severn, a few miles south of Baltimore; he was admitted on trial in 1820 and served for many years. The letter itself seems to have been written to Nelson Reed, then stationed at Baltimore; compare another letter from Asbury to Reed on November 11, 1796, touching the same subject in "Journal and Letters of Francis Asbury", III, 153-154. Compare also the letter to John Hagerty on January 30, 1796, III., 139-140, and Asbury's Journal entry on February 1, 1796, II., 77. The letter follows:

Charleston, Feb. 11, 1796

My very dear Brother: I remember you expressed an uncommon touch on the day of our fast at the last conference. Oh my very dear brother, how my soul panteth, desireth and prayeth for a revival of religion in Baltimore. I have desired all our leaders[1] to strive to establish prayer meetings through the whole town, and to cry mightily to God. What have our slumbering spirits been about? What! None convinced, converted, and sanctified! The devil has been around the fold and stolen some away. Oh, my brother, for God's sake, for Christ's sake, for the sake of the eternal Spirit, for the sake of believers, backsliders mourners, and for poor miserable sinners, let us awake, and call, and cry upon the walls of Zion. If my advice is generally received, the work will revive. If it is not taken, I shall call Heaven and earth to witness against my dear Baltimore children and brethren. I have desired my letters (which all speak one language) should be read in the leaders meeting, and come like claps of thunder among you all.

I am thine, etc.
F. Asbury

P. S. Being absent I must speak. Six hundred miles is no bar to my spirit and heart-felt concern for you. Your spiritual interest is written on my poor heart. I am afraid some are growing rich in temporal things and spiritually poor. I had rather you were all dead and gone to glory, than dead to God, and gone into the world. Where that is the case I have awful cares, and only a poor gleam of hope that may be restored. Backsliders, if they are ever restored, it will be under a powerful revival.

F. Asbury

1. Class leaders. See letter to Hagerty

Arthur Bruce Moss, also sent the transcript of the following letter written by Asbury to Solomon Sharp, who at the time was presiding elder of the Cheseapeake District. The letter was sent to the Christian Advocate and Journal, May 3, 1839, by Rev. J. A. Massey of the Philadelphia Conference. The "Ephraim" mentioned was Ephraim Chambers at Kent and "brother John" was John McCloskey. There was no preacher named Crooks. The Dr. Chandler was William P. Chandler, presiding elder of the Delaware District. The letter follows:

South Carolina, Rembert Hall, Dec. 18, 1805.

My very dear Solomon:

Grace and peace be with thee, thy family and charge! Every preacher has need of the wisdom of Solomon, the patience of Job, the rectitude of Samuel, the courage of Joshua, the meekness of Moses, the zeal of Peter and Paul, and the love of John. But, alas for us, we are weak men! Those of us that superintend have need of great grace. Jesus speaks, and speakest to thee, and says, "My grace is sufficient for thee". My brother, be assured this is a glorious year (1805). I have, by partial returns from the presiding elders, numbered 2000 souls converted, chiefly since July. In thirty-two districts the work revives. I am preparing another book of letters, in which I shall give times, places, and probably numbers. I hope, if I had all the returns I might have, there has been 5000 to 6000 converted. Boston, New-Hampshire, Lebanon, Albany, New York, Genessee, Susquehanna, Delaware, Baltimore, Richmond, Norfolk, Newbern, Salisbury, Camden, Georgia districts, good times. Monongahela, Ohio, Natchez,—then, I have heard, or seen, one or other. Glory! Glory!

I fear the final issue of our dear brother Ephraim; he must soften, or sit down, or go where people have harder feelings. As to Wilmington, I feel, I fear! I guess it is bad. I wished to have heard how brother John, of Talbot, comes on, and the Crooks of Chester, but I suppose so middling. I hope, as I have a swift conveyance, to visit the eastern shore. The nearer I come to the ground, the more correct my plan will be; the people may be told I will come to see them, at least. We must be much in prayer for the conference; judgment must begin at the houses of God, the conferences. Think highly of prayer. When I think of 120,000 souls, if these were all praying night and day, heaven would open in the windows thereof, and there would hardly be room enough to receive the blessing! O for 100,000 souls converted in 1806. There is in general much unity in the body, whilst there are very serious divisions among others; such, in my estimation, as threaten the foundation doctrines and discipline of the Church of God. The western conference rises in consequence, 1500 or 1600 miles in length, and unknown lands, north and west. Traveling preachers 50, local preachers 200, 13,000 members. They must, and will, in turn congregate 500,000 souls. All our conferences, except old Virginia, hold back lands, and must increase. The South Carolina conference could employ nearly double the

number of preachers. One circuit in this conference, and one in the Virginia conference will possibly receive, in the course of this year, and join, near 1,000 in society. Dr. Chandler thinks they have added from 500 to 1000 in some of the circuits in Delaware; but I must say, with you, that if you had 50 souls converted at your camp meeting, yours was the greatest meeting, in poor money-getting, mixed Pennsylvania, and so near the seat of commerce, and pride, and sin, Philadelphia. I rejoice that matters work well, or tolerable in the city. When you write again, you will give the particulars of the preachers and circuits. O! brother! keep order; attend to every part of duty; preaching is but one part; you can get other men to preach for you, but not to rule for you. I am most sincerely thine, with love to all you please, brethren and sisters.

Forever

F. Asbury

ASBURY ANECDOTES

Two Asbury anecdotes have been transcribed by Arthur Bruce Moss from the *Christian Advocate and Journal.* The first appeared on August 1, 1828.

Two physicians had been called by Asbury and he asked their fee. Dr. R. replied, "We ask only your prayers." "Well, then," said the Bishop, "as I never allow myself to run into debt when I am ably to pay, I will discharge the obligation upon the spot." He immediately prayed for them. One of them was supposed to be skeptical and would have preferred to work gratis.

Asbury summoned Dr. Benjamin Rush and Dr. Philip Physick at Germantown, now in Philadelphia, on May 1, 1811. He had consulted Dr. Physick as early as June 10, 1801. See the *Journal and Letters of Francis Asbury,* II, 298-300 and II., 670. The reference to a skeptic is obscure, since Asbury referred to both as "men fearing God." As Dr. Rush asked for the prayer the reference must have been to Dr. Physick, though he had been close to Asbury earlier and was noted as an earnest Quaker.

The second anecdote appeared on April 17, 1829, and was sent to the paper by Lewis Parker of the Kentucky Conference, then stationed at Greenville. It was related by John Wesley Bond to Philip Kennerly of the Kentucky Conference. Bond was Asbury's traveling companion when the Bishop died on March 31, 1816, at the home of George Arnold in Spottsylvania County, Virginia, "his head reclining upon the hand of Brother Bond." John Wesley Bond's brother, Thomas Emerson Bond, was at one time the editor of the publication.

Mr. Asbury, being asked his thoughts on imputed righteousness observed: "Were I disposed to boast, my boasting would be found true. I obtained religion near the age of thirteen. At the age of sixteen I began to preach, and travelled some in England—At twenty-six I left my native land, and bid adieu to my weeping parents, and crossed the boisterous ocean to spend

the balance of my days in a strange land partly settled by savages. I have travelled through heat and cold for forty-five years. In thirty years I have crossed the Alleghany mountains fifty-eight times. I have often slept in the woods without necessary food or raiment. In the southern states I have waded swamps, and led my horse for miles, where I took colds that brought on the diseases which are now preying on my system, and most soon terminate in death. But my mind is still the same—that it is through the merits of *Christ* I am to be saved."

NOTE: Four Asbury letters to Christopher Frye and Samuel Mitchell were published in August 1959 issue of *World Parish* and were credited through error to Dr. Wade Hampton. These were discovered by Dr. Vernon B. Hampton of Staten Island, New York. We are indebted to Dr. Hampton for his interest in the Asbury Letters.

The Ridgely letters printed in the April 1960 issue of *World Parish* were credited to Lovely Lane Museum. These Asbury letters are in the possession of the Maryland Historical Society.

A SERMON BY DR. THOMAS COKE

John 16. 6-11.

Manuscript recently acquired by the World Methodist Building Library

When he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.

Our Lord had been informing his Disciples of his intention of leaving them: and the thoughts of losing so gracious a Master, from whose Divine lips they had been receiving for about three years the words of eternal life, whose miracles Displaying him with power the Son of God they had been spectator of, and with whose friendship they had been daily honoured, raised extreme sorrow in their breasts. "Because I have said these things unto you," observes our Lord, "sorrow hath filled your heart. Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter" —the third Person in the Sacred Trinity, called *the Comforter* by way of eminence, because he is the Source of joy and consolation to the children of God—"will not come unto you." According to the great plan of redemption laid down in the councils of God, our Lord was first to make the great Atonement, and then ascend to his Father to intercede for us; before the Holy Ghost should descend in the powerful manner in which he manifested himself on the day of Pentecost and afterwards, in order to produce that rapid and wonderful work of conviction and conversion through the world which immediately succeeded. "But if I depart, I will send him unto you. And when he is come"—The Divine Comforter had long before visited the sons of men: yea, from the time that the seed of the woman was promised which should bruise the serpent's head, he came: and every good thought, intention, word and action of all mankind in respect to their origin, sprung from the operation of the Holy Spirit on the heart: but the grand outpouring of the Spirit on the day of Pentecost (to which our Lord adverts in the text) was so superiour to anything preceding it, that Christ takes notice *only* of that:—"He will reprove the world of sin, and of righteousness, and of judgment."

This single passage is sufficient to answer all the cavils of those enemies to experimental religion, who would fain persuade us that the inward operations of the Holy Spirit are not necessary for our sanctification: that the only design of the descent of the Spirit on the Day of Pentecost was to endue the Apostles and others of the Primitive Christians with miraculous gifts. This was undoubtedly one design of the Spirit's descent, but so far was it from the principal, that our Lord does not even notice it here, at least expressly—He only men-

tions the *great inward work* for the accomplishment of which the Comforter descended, the reproving or convincing the world of sin, righteousness and judgment.

"He will reprove the world of sin, and of righteousness and of judgment." The original word which we translate *reprove*, may with equal propriety be rendered *convince*, and is so rendered in the margin of our large Bibles. And as the word *convince* is most frequently used on the present subject by divines, I shall prefer it in the present discourse.

Our Saviour in this place divides the work of the Spirit of God on the soul of man into three branches. The first he terms *conviction of sin*, the second *conviction of righteousness*, the third *conviction of judgment*. In enlarging on which, we must particularly attend to our Lord's interpretation of his own words. For it is allowed by all candid persons that every man has a right to define his own terms. How much more He who is infinite Wisdom itself? To begin then with the first branch of the work of Grace—*conviction of sin.*

"He will convince the world of sin"—of sin, says Christ, "because they believe not on me." He convinces of sin in general, but of unbelief in particular.

He convinces of sin in general—Of the infinite heinousness, infinite guilt, and desert of sin: and also of the depravity which it brings into the soul.

1. He convinces of the infinite heinousness of sin. Every insult takes its degree of guilt in a great measure from the dignity of the person against whom it is committed. An insult shewn towards our earthly Sovereign is more criminal by every law human and divine, than the same insult given to a fellow-subject. An insult towards an earthly parent is more criminal in the judgment of true equity, then the same shewn to an indifferent person. But God being "the Father of the spirits of all flesh," and at the same time infinite in Glory, Dignity and Majesty, every insult given to him—and every wilful sin is an insult—must of necessary consequence be infinitely heinous. So that, though we are finite beings, yet being concerned with an infinitely Great God, every sinner amongst us (and who is not a sinner?) is infinitely guilty. But Divine Justice requires an infinitely meritorious satisfaction for infinite guilt, or must inflict eternal punishment. For God is complete in the whole circle of his perfections. "A God all mercy, would be a God unjust." One attribute of the Deity can by no means clash with another: the whole must act in perfect unison. The annilation of an Universe would be but as the dust of the balance, when compared with the least contradiction in the Attributes of the Most High. This argument pursued would be sufficient to convince every rational, unprejudiced Christian even to a mathematical demonstration, that the application of the Merits of Christ or everlasting punishment must be the inevitable lot of every fallen intelligent being.

Again: The Spirit convinces of the depravity which sin has brought into the soul of man. He gives us a knowledge of ourselves: convinces the sinner that "from the sole of the foot even unto the head there is no soundness in" him, "but wounds and bruises and putrifying sores;" and also that habitual and actual sins have exceedingly enhanced his guilt. And in this Light and under these convictions he "abhors himself, and repents in dust and ashes."

But the Spirit convinces of unbelief in particular. "Of sin," says Christ, "because they believe not on me." Unbelief is the great damning sin, because it rejects the only remedy, the only satisfaction for sin, besides which there is no sacrifice. But we must never forget that the faith here recommended, influences the will and affections: it is the evidence of things not seen: it opens eternal things to our view, and lays them, according to its degree, with proportionable weight on the soul. "The Devils," say St. James, "believe and tremble." No doubt but Satan is prefectly orthodox. He has been studying the great plan of redemption and the operations of the Comforter on the human heart for near six thousand years, according to the different dispensations of Divine Grace in the world. And who can doubt but too many professional Christians, who even believe that the Scriptures are divinely revealed, have little more faith of the genuine sort than Satan? Can those who live in "adultery, fornication, uncleanness, lasciviousness, hatred, variance, emulations, wrath, strife, seditions, envyings, murders, drunkenness, revellings, and such like," have any other faith in the declarations of God concerning eternal misery, and in his promises respecting eternal happiness, than that of Satan, if they possess so much? Can those who employ every hour of leisure in dancing, theatrical amusements, games of chance and other diversions —in any thing than can preserve a spirit of dissipation, a thoughtlessness of God and eternal things—be in any other sense believers of the threatenings and promises of God than Satan?

To illustrate my subject by a familiar comparison. A person reads any common history penned by an authentic historian. He believes it; but his faith has no influence on his will and affections—becomes not a true principle of actions. But let the same person be ambitious, covetous or sensual, and let him be fully persuaded that by such or such means and by application to such a person he shall assuredly obtain the honours, riches or pleasures which his soul supremely desires, and this faith will immediately influence his will and affections, and become a principle of action. Thus let a professor of Christianity believe the Bible in speculation: this will have no more influence on his will and affections—will no more become a genuine principle of action, than the faith of the former in the common history. But let the professor be also awakened to a knowledge of himself and his want of a Saviour, let him as before described be convinced of sin, let him feel the bitterness of it and his want of spiritual happiness; and then

let him be truly persuaded that by earnest application to God in prayer and faith through the alone merits of the Redeemer he shall obtain the blessings he supremely desires, and this faith will most assuredly prove a principle of action—will proportionably influence his will and affections.

This is the first great work of the Spirit on the soul—to convince the sinner of his need of faith, to reprove him for his unbelief—to make him sensible that he is destitute of that great means of salvation, saving, operative faith, without which nothing can be pleasing to God, as every thing without it flows from a most corrupt fountain. I mean not that the Holy Spirit gives to every one that submits to his gracious operations a regular, systematic knowledge of all these particulars; but he makes every real penitent virtually sensible of these truths, so far as to divest him of every plea derived from nature, and to cause him deeply to feel that he is "wretched, and miserable and poor, and blind, and naked," and has no ground for mercy, no hope of salvation, but in and through the death of Christ.

As soon as this conviction thoroughly takes place in the soul, the Holy Comforter proceeds to his second grand operation—*conviction of righteousness.*

He will convince the world of righteousness. "Of righteousness," says Christ, "because I go to my Father, and ye see me no more." The word *righteousness* is frequently used in the sacred writings, and generally respects the inward righteousness of the Believer himself wrought in him by the power of Grace. But in the present instance it respects the righteousness of Christ—his righteous obedience unto the death of the cross. "Of righteousness," says he, "because I go to my Father, and ye see me no more." As if he had said, I pay the purchase-price, I make the great Atonement, and "I go to my Father—I carry my Blood, not into the holy places made with hands, which are but figures of the true, but into Heaven itself, there to appear for" you: and the Comforter now convinces the penitent of the merit of this Atonement as belonging with all its virtue and efficacy to him.

This is the work of Justification. Now the Spirit acts as a Comforter indeed. In the former instance he displayed to the sinner that dread attribute of the Deity-infinite Justice: in the present, the most amiable one of infinite Mercy. All the divine Perfections fully coincide, and yet are all engaged in the salvation of man: "that God might be just, and the Justifier of him that believeth in Jesus." Our sins committed against infinite majesty have incurred everylasting punishment: but the obedience of Christ to the death of the cross, through its infinite merit, has made full satisfaction, and has purchased eternal bliss for all them that believe, and endure to the end. Infinite justice is more completely satisfied in the death of the Son of God than in the damnation of all the impenitent: and infinite mercy may now exert itself in its richest displays, and to all eternity, towards all that will comply

with the easy terms of the Gospel—all that will submit to be saved by the righteousness of faith.

Here the whole Deity is known,
Nor dare a creature guess
Which of the glorious brightest have,
The justice of the grace.

Now the gospel-dispensation opens to the mourner's view. The language of the Comforter is "Behold the Lamb of God that taketh away the sin of the world—look unto him and be ye saved all the ends of the earth—Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool —Be of good cheer, thy sins are forgiven thee—Be not faithless, but believing—Come unto me, all ye that are burdened and heavy-laden, and I will give you rest—I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins—I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins—Trust in the *Lord* for ever: for in the *Lord Jehovah* is everlasting strength—Fear thou not, for I am with thee: be not dismayed, for I am thy God—Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together—Sing, O ye heavens, for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel."

Thus does the Holy Comforter lead the contrite penitent to "the Fountain opened for sin and for uncleanness. His soul is brought to the birth, and has strength to bring forth." He entirely casts himself on the mercy of God in Christ, and finds to his unspeakable comfort that "Help is laid on one that is mighty." He is divinely assured that God is reconciled to him through Jesus Christ his Lord, and "the Spirit witnesseth with his spirit that he is a child of God."

No sooner has this second work of Grace been completed but instantly the Comforter commences the third—*conviction of judgment*: "Of judgment," says our Lord, "because the prince of this world is judged." Our Saviour's interpretation of his own words plainly demonstrates that the *judgment* which he here speaks of, is that of *Satan*, whom elsewhere he also calls the Prince of this world. "The prince of this world cometh," says he, "and hath nothing in me."* Satan is called by St. Paul the god of this world: "the god of this world hath blinded the minds of them which believe not."*

The prince of this world has been already judged in many respects, and will yet be in more. He was judged when he was cast out of

John 14.30
2 Cor. 4.4

heaven: and again when the Lord Jesus "having spoiled principalities and powers, made a shew of them openly, triumphing over them in his cross."* He will be judged, when "the angel shall cast him into the bottomless pit, and shut him in, and set a seal upon him, that he shall deceive the nations no more, till the thousand years (the millennial reign of Christ) shall be fulfilled": * and finally, when he shall be "cast into the lake of fire and brimstone, and be tormented day and night, for ever and ever*." But that which my text principally if not wholly refers to, is the judgment of the prince of this world in the heart of the believer, according to the original promise contained in the curse of the Serpent, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel*." On this ground the Prophet Isaiah speaks of the Lord's "purging the blood of Jerusalem from the midst of them by the Spirit of judgment, and by the Spirit of burning*." The Comforter is here called *the Spirit of judgment,* because he makes the sinner feel the sentence of spiritual death in himself and groan for pardon and deliverance; and *the Spirit of burning,* because by his Baptism of Fire, in a flame of holy love, he consumes all the dross and filth of sin. This also is implied in our Saviour's parable of "the strong man keeping his palace, and a stronger coming upon him, and overcoming him, and taking from him all his armour wherein he trusted, and dividing his spoils*." And with this view St. John declares that "for this purpose the Son of God was manifested, that he might destroy the work of the devil*," his reign, his nature, his whole influence in the soul of the believer. This is Sanctification, the third and last great work of the Comforter, agreeably to our Lord's division in my text.

In the accomplishment hereof he first enlightens the understanding. He gives the believer a clear, experimental knowledge of man's fall in Adam and of his restoration by the Lord Jesus Christ—lets in a pure, chaste, serene, impartial light into the soul. He gives a heart-felt knowledge and in this he may be compared to the natural light, which warms as well as enlightens—gives heat as well as Light—Of Love that sinks into the will, softens it, melts it, takes away its natural obstinacy, and imparts to it the mild, yielding disposition of the Gospel. The will cleaves no longer to things of this world, but to the Sovereign Good, and follows with ease and pleasure the dictates of an enlightened understanding. And now the subordinate faculties feel the influence of the divine operations. The affections, those wings of the soul which carry it forth to action, are now sanctified. The Believer can say with St. Peter, "Lord, thou knowest all things, thou knowest

---

Col. 2.15
*Rev. 20.3
Rev. 20.10
Gen. 3.15
Is. 4.4
Luke 11, 21, 22
1 John 3.0

that I love thee"—With the Prophet Habakkuk, "Although the fig tree shall not bloom, neither shall fruit be in the vines, the labour of the Olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my Strength, and he will make my feet like hind feet, and he will make me to walk upon mine high places." He is now delivered from the vile, slavish fear of man, which, I doubt not, has ruined its myriads, and he "sanctifies the Lord his God in his heart, and makes him his Fear, and makes him his Dread." Instead of being swallowed up in worldly plans and pursuits, he is . . . looking for that blessed hope, and the glorious "appearing of the Great God and our Saviour Jesus Christ."

In short, all his passions are subdued and purified, and all the graces of the Spirit, all the tempers of the Lamb of God, the mind which was also in Christ Jesus is established in him—humilty, meekness, gentleness, patience, resignation, long-suffering, chastity, and every heavenly disposition. Now his "Fellowship is with the Father and with his Son Jesus Christ." He dwells in Christ, and Christ in him: he is one with Christ, and Christ with him. He walks in the light, as God is in the light, and the Blood of Jesus Christ his Son cleanseth him from all sin*."

This is the work of Grace, of free Grace. This is the end and the fulfilling of the law and of the Gospel. And this spirit, this religion, runs like a divine vein through the whole life and conversation. He may compare it to a great stone thrown into the water, which first makes a small circle, then a larger, circle increasing upon circle. First, it leads us to embrace our own household in the arms of disinterested love—makes us, respectively, good husbands and wives, good parents and children, good masters, mistresses and servants, fulfilling every relative duty of life to the Glory of God. In the next place it makes us peaceable, useful neighbours. Then it forms us into good citizens: We "obey all the ordinances of man for the Lord's sake," and promote the public good according to our station and ability. It goes farther yet: it leads us to embrace in the arms of faith and love all the true followers of the Lamb, by whatever name they may be distinguished upon earth—saves us from that narrow spirit of bigotry which is most opposite to the whole spirit of the Gospel and inflames us with a love of the brethren; yea, we love them even as Christ hath loved us." But it stops not here: for, in the last place, it constrains the believer to receive into his arms of universal love all mankind—makes him desirous of doing all possible good to the souls and bodies of his fellow-creatures—makes him delight, according to his abilities, to "feed the hungry, give drink to the thirsty, take in the stranger, clothe the naked, and visit the sick and those that are in prison." Like the merci-

*I John 1.7

ful Samaritan, he looks upon every one as his neighbour, whom it is in his power to bless either in soul or body.

O that this religion reigned in all our hearts! But the most miserable consideration of all is, That too many of us have not advanced a single step in this important business. They have not been convinced of sin: they stifle conviction in its very infancy, when it first begins to spring up in their bosoms. But will it be possible for such to escape eternal ruin, who refuse to listen to the first inspirations of Grace, and trample under foot the very seed out of which both justification and sanctification would otherwise have sprung? Now many of these persons please themselves with some amiable natural tempers and a speculative faith, till too late they will be obliged to open their eyes, and vent their ineffectual complaints, "My leanness, my leanness, wo unto me: the treacherous dealers have dealt treacherously, yea the treacherous dealers have dealt very treacherously*".

Some are entirely at their ease, though destitute of the power of Grace, because they possess a disposition commonly known by the name of *good-nature,* perhaps accompanied by speculative faith. But this *good-nature,* so called, is really no more than what the little Lamb of the field possesses. See the frisking Lamb! It is an emblem of *gentleness;* and the Scriptures themselves frequently honour it as such. But all this pleasing softness and vivacity proceeds from the happy structure of the frame and constitution of the animal: and so is it with the good-nature of these possessors, though frequently improved and heightened by polished society. In this respect they are only on a level with the gentle brute.

Others are almost entirely destitute of irascibility. Their constitution possesses a very small portion of the affection of anger. This has much of the appearance of *meekness;* and when united to a little orthodoxy, is frequently taken for genuine religion: yea, is sometimes accounted no less than experimental godliness; and yet is in reality no more than what the dove possesses in a (perhaps) higher degree. The dove is used, even in sacred writ, as an emblem of meekness. And the meekness of these apparent Christians is as much an emblem, a shadow of the glorious reality, of the meekness which arises from the operations of grace, as that of the dove, which is alone caused by the happy structure of its animal frame and constitution.

Others are admired for their fidelity to their friends, and for a certain sociableness of disposition and delicate sense of favours bestowed, which exceedingly endear them to their acquaintance. These also are frequently held out as patterns of Christianity, when they only possess in a higher degree the excellencies of a dog. Fidelity and a sense of gratitude shine forth conspicuously in the dog. And if each of the animals above enumerated was endued with the powers of speech, their respective excellencies would be much more endearing than they are.

*Isaiah 24.16

But it is obvious that the whole originates with a happy structure of the animal frame. Nor does the fidelity or gratitude of these possessors (any farther than as they are changed from a state of nature to a state of grace by the influences of the Holy Spirit) differ in any thing but degree, harsh as the word may sound, from those of the dog.

Others are admired for their generosity—a generosity not merely springing from views of interest, but from a consciousness of superiority, and an ambition of doing every thing in the most becoming, in the highest style. Very similar to this is the generosity of the Lion. Many wonderful relations have been transmitted down to us in authentic histories of the generosity of Lions, particularly their occasional condescension to inferior animals. In either case (whether that of the generous man destitute of the influences of the Spirit, or that of the beast,) all genuine religion is equally out of the question.

True religion has in all ages been the same according to its degrees. And I may be bold to say, that not a Saint of God has been largely spoken of in the Bible who has not set his seal to this truth by a record of some trait in his life, or of some part of his experience,—That conviction, repentance, brokenness of heart, contrition of spirit, are, under the merits of our great Redeemer and the operations of the Comforter, the groundwork and support of all religion.

What remains, but that we lift up our eyes to him, from whom alone cometh our help. Let us not deceive ourselves with the glittering outside of things. The day is far spent, the night is at hand. And without this divine change, this work of the Spirit, this Life of God in the soul, all else will avail us nothing. "Now is the accepted time, now is the day of salvation. Quench not the Spirit." Let him work, and hinder him not. Avoid as you would hell, that dissipation of spirit, that practical atheism, that thoughtlessness about every thing, which is the most striking feature, which is the bane of the present age. Be not afraid of your spiritual enemies; shrink not back at the consciousness of your own weakness; for God himself will be your Strength. His Spirit will be your Guide; and a plain path shall be cut out for you amidst all the cheats and delusions which overspread the world.

You have already wasted far too much of your precious time. But "a day and a thousand years are the same to God. His Ear is not heavy that it cannot hear; nor is his arm shortened that it cannot save." Let the time past then suffice to have lived in the vanities of the world: you have been able to extract nothing but bitterness from them all; and still desire opens its wide mouth, and cries "Give, give." Come therefore to the glorious Shekinah "in which dwells all the Fulness of the Godhead," that "out of that Fulness you may receive grace for grace." Jesus has received the Spirit, that you may now receive him. "Open your mouths wide, and he will fill them." He waits with "his fan in his hand to purge the floor" of your heart, and to "baptize you

with the Holy Ghost and with fire." Walk under his Eye, live under the droppings of his Sanctuary, Till your souls be like watered gardens, or like fountains sealed to God alone. "Look unto Jesus who endured the Cross," and you yourselves shall be crucified to the world. Then "a well of living water shall spring up in each of your hearts unto eternal life, and rivers of living water shall flow out of your belly" for the blessing of all among whom you sojourn.

Rest not in systems of opinions, in outward works or in attendance upon ordinances. But being humbled to the dust under the mighty hand of God, wait upon him in faith and hope for all the blessings he has promised to bestow on them that love him. Be content with nothing less than a heart purified and adorned for the God of Love; for no heart but such will satisfy the Divine Lover. Who is sufficient for these things? The Holy Comforter is sufficient—to "bring a clean thing out of an unclean—to bring *thee* out of darkness into his marvellous light, and from the power of Satan unto God" and he is willing. O that we may yield to all his operations in this day of power. *Amen.*

Now to the Holy Trinity, Father, Son and Spirit, be Glory in the Highest.

THE MR. AND MRS. LOY HOWARD COLLECTION

The archives of the World Methodist Building, Lake Junaluska, North Carolina, recently received a valuable collection of 369 letters, documents, and other items from Mr. and Mrs. Loy Howard of Denver, North Carolina. It consists for the most part of the correspondence of Rev. Daniel Asbury, Methodist itinerant in the late 18th and early 19th centuries.

Among the interesting letters and autographs are one of Bishop William McKendree, twelve of Bishop Joshua Soule, one of Bishop William Capers, four of Henry Boehm, two of John Wesley Bond, who was with Bishop Asbury at his death, 29 of Thomas Mason, two of Ezekiel Cooper, ten of Nathan Bangs, three of Daniel Hitt, two of Thomas Ware, and two of James Hagerty. Mason, Cooper, Bangs and Hitt were early book agents.

A METHODIST HERITAGE FROM THE CONFERENCE OF 1784

By Dean Wm. R. Cannon
Candler School of Theology
Emory University

The Christmas Conference of 1784 was the birthday of The Methodist Church.

Before that time, Methodism had been a revival, enacted on two continents, it is true, but none the less addressing its message to fallen humanity in open fields without the benefit of pulpits and sacraments, and conserving its fruits through unofficial societies and bands within the ecclesiastical structure of an organization it did not own and the leaders of which were unsympathetic with its mission and antagonistic of its accomplishments and its gains. After that time, Methodism became a Church with a unique pattern of administration, an ageless message readily adapted to the thought patterns and needs of desperate people anywhere, and its own peculiar place and function in the wide economy of grace.

It is an unusual circumstance of history that as the thirteen colonies, recently emancipated from the sovereignty of a foreign power, were united into a nation with a constitution and central government and all the other accounterments of one independent state, so too at the same time the scattered Methodist societies along the Atlantic seaboard were united into a single Church and the lay evangelists and pioneers of the gospel in the new world were constituted a clergy. The Methodist Church, therefore, is simultaneous in origin with the American nation, and that government of the people, by the people, and for the people has had for its inspiration and moral and spiritual guidance from the beginning its own denominational expression of Christianity in order that government might not perish from the earth.

There is a line in a modern play which observes, "Our future is but our past seen through another door." And as we stand on the threshold of a new era in World History, as atomic energy supersedes other means of generating power and man makes plans to explore and conquer outer space, as Russia and the United States either agree to share leadership and peaceably to compete with each other in influence and service or else strive to master mankind by defeating one another, it behooves us as a Church to assess our resources in the light of history and from our past to seek inspiration, wisdom and strength for the duties of the present.

The organizational conference which instituted American Methodism in 1784 is, in my judgment, a proper place to begin such an assessment. There in brief compass is depicted the purpose which

brought us into existence as an ecclesiastical body. There in microcosm is our past. There, in essence, is the multiform genius of our history. The Conference of 1784 has much, so I am persuaded, to teach us. Fortunate are we if we thoroughly learn its lesson and, more especially, if we govern our activities in the present to profit from what we have learned from the past.

I.

Consider, in the first place, the pragmatic nature of our origin. One cannot avoid being affected by the peculiarity of the fact that, though Mr. Wesley resisted and to his death even prevented Methodism from becoming a Church in Britain, he aided and abetted the Methodist ecclesiastical establishment in the United States. Though in England he disliked so much the thought of schism and reckoned the Church of England the most spiritual and properly arranged ecclesiastical body on the face of the earth, contrarily in America he insisted on instituting a new denomination and disavowed any connection between it and the Anglican establishment, complaining that the Church of England had failed the people of the new world and could not succeed among the colonists even if it had a mind to.

This contrary attitude toward the two missions does not in my judgment indicate a contradiction or inconsistency in the personality of Mr. Wesley. He was always one of the most practical and wholesome individuals that history has ever displayed. After Aldersgate, he belonged to the healthy-minded, if we want to categorize him psychologically. Rather this attitude charactizes precisely the fundamental differences in the nature of the two missions themselves. There were churches aplenty in Britain already. What that land needed was not new churches but new people to worship therein. The organizational structure, the liturgical pattern, even the body of doctrine was good enough, they could not easily be improved. It was the people who had been unaffected by them, whose lives required the transforming power of redemptive grace in order to appreciate their ecclesiastical properties and properly to utilize the means of grace they afforded. Consequently the British mission was entirely one of revival. It sought only spiritual, moral, and social reformation.

The American, in contrast, had to be of far greater scope and comprehensiveness. Already there were converts in the new world; believers in abundance testified to the affectiveness of the work of Wesley's missionaries and evangelists. Yet those trusting souls were without a sacramental altar; they were famished for want of the Lord's Supper, and many had not been washed in the pure waters of baptism. Consequently the American mission required a plan both bold and creative. Its venture had to be unique and therefore original. For it to succeed it had to achieve its own church, as adaptable as the pioneer genius to whom it ministered, as completely flexible and as adjustable to what it found as migrating humanity to almost insur-

mountable mountains, to impenetrable forests, to swelling, rushing waters, and to the prairies stretching westward almost endlessly to the sea toward the going down of the sun.

The apostles of early American Methodism, like the Apostle Paul, whom they imitated, purposed to become all things to all men if by any means they might win some to Christ. Theirs was a God-given pragmatism. The needs of humanity were paramount; these alone formed the fixed and immovable goal, the success in the reaching of which determined and qualified all means of attainment and methods of approach. As a result, for one hundred and sixty years, the growth of membership in the Methodist Church was more rapid than the growth of the population of the United States.

Such, unfortunately, is not the case today. For the past decade the growth of our Church has not kept pace with the growth of our population. The population increase was 1.9 per cent while the Methodist increase was only 1.1 per cent. In 1850, for example, one out of every three church members in this nation was a Methodist. Today only one out of eleven church members belongs to the Methodist connection. The meaning of this situation is dramatized by the fact that if Methodism had held its 1850 ratio, the membership of our Church today would be 33,732,000, while it is only 9,800,000 members. The Southern Baptists alone number 9,200,000 persons, not much short of the united Methodist Church. The Southern Presbyterians have increased nearly three times as rapidly as the Methodists, while the Roman Catholic rate of growth in the Southeast is nine times as great as ours. Likewise, there has been a decline in the number of Methodist churches. From 1941 to 1958 our churches declined from 42,225 to 39,317, a diminution of 2,908 churches or seven per cent.

These facts should be alarming to any clear-headed conscientious person. What do they mean? They mean that Methodism has lost the pragmatic nature of its origin. It has become rigid, inflexible, incapable of adjusting itself to the changing conditions of a rapidly changing world. Unless our Church is able to satisfy the moral and spiritual needs of people, it cannot sustain its own life. It is in danger of becoming an anachronism, a useless antique cluttering the present way of progress. We must rediscover the pragmatic nature of our origin.

Consider, then, in the second place, the practicality of our ecclesiology as defined by the Conference of 1784—the common sense registered in our attitudes of the ministry and our concept of the nature of Church government and polity.

Here again what took place in the conference at Baltimore had already taken place in the thinking of John Wesley before he sent his emissaries from Bristol to the new world. Mr. Wesley had come to the amazing conclusion that the form of Church government and the pattern of the ministry itself were not the results of New Testament

regulations but rather the best possible arrangements in the face of circumstance and the exigencies of a life situation. What was good for Britain might not be good for America. And, if we follow the implication of our founders thought, though I am not aware that he expressed such an implication himself, what was workable and serviceable in one age might not be so in another. In my judgment, it is as clear as day that flexibility and change are inherent in the true meaning of the Wesleyan concept of ministry and church.

Certainly in setting up the Methodist ecclesiastical organization in America Mr. Wesley took the most radical, even revolutionary, action possible for an ordained clergyman of the Church of England to have taken. He defied the concept of ordination under which he himself had been ordained—and this, mind you, in the most amazing and disturbing manner imaginable. It was not that he personally failed to live up to his ordination vow. There was no one more conscientious and demanding upon himself than he. It was that he went beyond the rights and privileges of his station. He, certainly in the eyes of his contemporaries if not in the eyes of history, abrogated to himself the responsibilities of an office he did not hold. Though only a priest, he created a bishop; though in station less than an episcopate he deliberately chose to act as the artificer of what has come to be one of the largest, most powerful, and I trust most effective episcopal systems on the face of the earth.

Charles Wesley, who almost broke with his brother over this action, expressed in condemnatory doggerel the horror-stricken reaction of his age:

> So easily are bishops made
> By man or woman's whim,
> John Wesley his hands on Coke hath laid,
> But who laids hands on him?

Wesley's justification for his action was entirely that of reason and common sense. He said calmly, "Neither Christ nor his apostles prescribe any particular form of Church government, and the plea of divine right for diocesan episcopacy was never heard of in the Primitive Church. I firmly believe," he said at last, "that I am a scriptural episcopate as much as any man in England. A man's talents for any office and his consecration to God in their use are, with the consent of his brethren, the sole warranty of his right to the same."

Such indeed, was the nature of the enthusiastic response the American brethren gave to Mr. Wesley's ordinations at Bristol. By unanimous vote the delegates at Baltimore elected Coke and Asbury superintendents, and on the basis of merit, proved by the quality of their service, they elected and ordained from their total number of eighty-one lay preachers, sixty of whom were present at the conference, only fourteen as elders and three as deacons. Likewise, the Discipline was

written and the organization effected in compliance with the situation that then existed and subject to change as subsequent conditions might dictate.

The principle of flexibility in organization and the functional concept of the ministry are, in my judgment, essential to the progress and growth of Methodism and to the successful accomplishment of our mission as a Church. For example, I believe we took a great step forward when we recommended as legislation to the annual conferences an arrangement for the transfer of bishops over Jurisdictional lines. Practically, however, this cannot be administered for the good of the Church until policies are established whereby the immediate needs of areas are from time to time ascertained, the peculiar gifts of the individuals to meet those needs are reckoned with, and the quadrennial assignments of the bishops are made entirely in compliance with their abilities to perform a specific job. Indeed, the assignment of bishops to episcopal areas should be made with as much prayer and care as that of pastors to a church or teachers to professorial posts in colleges, universities, and theological schools. I do not believe this can be achieved by mechanically establishing a time limit to their stay in any one place. Rather it must be achieved through a new definition of their role as superintendents of the whole Church and policies and procedures governing their assignments which have as their aim general effectiveness in total program of the Church and that alone.

The office of the District Superintendent, too, should be reappraised in the light of ecclesiastical growth and effectiveness, not in terms of keeping records and holding Quarterly Conferences, much of the business of which has become irrelevant in our day.

Likewise, I do not believe there is anything sacrosant and unattainable about any ecclesiastical system as such. I think we in the South, for example, hurt our own cause by an anxiety over the Jurisdictional System and our eagerness to defend it at every point of question or complaint. Defense always is the poorest method of battle. We should take criticism of the Jurisdictional System as a challenge. If we honestly believe in it, we should prove its worth and its effectiveness: the high quality of leadership it produces, the gains wrought through evangelism, missions, church extension, education, the creative policies and programs it engenders, and above all else the number and spirit of its ministry. If the Jurisdictional System does not achieve this better than any other system, the quicker we find it out and abandon it the better for all concerned. If it does achieve this, our brethren in the North and West will imitate its good example.

Consider, in the last place, the beauty and catholicity of our worship and the evangelical nature of our doctrine—bequests to us from the Christmas Conference of 1784.

Mr. Wesley sent by Dr. Coke in large sheets a collection of psalms and hymns to be sung by the American brethren and also what he entitled a "Sunday Service for the Methodists in North America," which in reality was an entire liturgy taken in abridged form from the *Book of Common Prayer* of the Church of England. It is interesting to observe that this first conference at Baltimore agreed to form a Church "in which this liturgy should be read." Subsequent General Conferences have never formally repealed that action. However, for all practical purposes it has been abrogated by neglect, so that there is no required pattern of worship for the local churches of our vast connection.

The constitution of a Commission on Worship and the preparation of a Book of Worship for voluntary use among our people is, in my judgment, a revival of the true Wesleyan spirit. It calls vividly to mind again the orderliness and dignity of our origin. It puts at our disposal the treasures of the ages and brings to realization the "communion of the saints" as we pray the same prayers, make the same confession, and sing the same hyms our Christian forbears did in the long ago. Despondent and dispossessed is the Church that loses all its memories. Our most vital connection with the past is through our liturgy and our hymn book.

The Christmas Conference of 1784 accepted from Mr. Wesley's hands its theology. The doctrinal standards of Methodism are Twenty-five Articles of Religion, twenty-four of which Mr. Wesley himself prepared by abridging for the American brethren the Thirty-nine Articles of the Church of England, and one of which the American Conference itself prepared to express the loyalty of our people to our own government. More can be learned perhaps about the peculiar bent of our theology by observing what Mr. Wesley omitted from the Thirty-nine Articles than by enumerating what he retained. Mr. Wesley set aside entirely the Seventeenth Article on Predestination and Election, repudiating thereby the essence of Calvinism and breaking away from the theology of the Reformation. At the same time he obliterated every trace of Roman Catholic opinion when he deleted the Third Article of Christ's descent into hell, the Sixth Article recommending the use of Apocrypha, the Eighth Article on the use of creeds, the Twentieth, Twenty-first, Twenty-third, and Thirty-third on the authority of Church and Councils, the ecclesiastical regulation and control of preaching, and the treatment of excommunicated people. Yet Wesley was unwilling to condemn as bad all works of man done independently of the grace of Christ and so omits Article Thirteen, so precious to the disciples of the Reformation. Likewise, he refused to retain the statement in Article Eighteen that men are saved only in the name of Christ, leaving thereby a place in heaven for good pagans, and he dropped the assertion of Article Fifteen that sin remains in the life of the redeemed. Articles Thirty-five through

Thirty-seven deal with practices of the Church of England and are of course omitted.

Mr. Wesley also deleted parts of other Articles indicating thereby that he did not believe in baptismal regeneration as such or the automatic benefits of the sacraments apart from the free responsiveness of the people. He did not improvise or add Articles of his own composition to the historic standards of the faith. But he did recommend some of his own sermons and his exegetical *Notes on the New Testament* as the proper interpretation.

The important lesson from all this for us is that our theology arose as an explanation for a genuine moral and spiritual revival in which sinners were converted into saints. In a sense, it is anthropocentric. It presupposes genuine human freedom; it upholds the dignity of man's nature; it stresses goodness after conversion; it calls upon good men in cooperation and love to build together a good world according to the blue prints of God's eternal kingdom; it stresses perfection in all phases of life; it is full of promise and hope.

Consequently to imitate the theological teachings of eminent Protestant divines on the Continent of Europe today, the disciples of Barth and Bultmann, or to capitulate to the skepticism of Paul Tillich is to repudiate our theological heritage and fall back into doctrinal pessimism and cold night.

Let us be Methodists in head as well as heart, and by our words and our deeds alike express confidence in the grace of God which is able to overcome sin, to subdue the kingdoms of evil, and to bring nations as well as men in harmony with his eternal purpose in Jesus Christ.

CBS TELEVISION

From the collection in the World Methodist Building the Columbia Broadcasting System recently borrowed around five dozen prints which were used in a television program in connection with the 175th Anniversary of the Christmas Conference. The library violated its rule of not permitting the removal of any items because of its desire to cooperate in the telecast. The program was arranged by the Television, Radio and Film Commission of the Methodist Church, which sent two representatives to Lake Junaluska to help in making the selection.

EMBURY-HECK BICENTENARY

by Marvin W. Green

On June 2, 1760, from the Custom House Quay in Limerick, Ireland, a ship called "Perry" set sail for America. The Irish imigrants were of German descent, from a section of Germany that had given rise to their community name: "the Palatines." Philip and Mary Embury, Paul and Barbara Heck and others arrived in August, to undergo religious adjustments until at last they began their own Methodist services, and in 1764 established the first Wesley Chapel in the world.

When Bishop Frederick B. Newell received a letter nearly two hundred years later suggesting that American Methodists celebrate this Bicentenary in the New York Area, a Committee was formed, headed by Dr. Marvin W. Green of the Newark Annual Conference, Dr. David B. Chamberlain of the New York East Conference and pastor of John Street Church, successor to Wesley Chapel, the Rev. Frederick R. Brown, Troy Conference, the Rev. C. Wesley Christman, Jr., New York Conference representative and President of the Northeastern Jurisdictional Historical Society, Margaret Donaldson, New York Area Public Relations Director, Dr. Arthur Bruce Moss, former John Street Church pastor, and Mrs. Robert H. Dolliver, New York East Conference representative.

Plans were initiated resulting in the Denver General Conference authorizing 1960 as a year of observance throughout American Methodism of the coming of Methodism to America two hundred years ago. A National Essay Contest was sponsored for laymen and ministers to develop renewed interest in the contemporary values to Methodism of Wesleyan thought and experience. Mrs. Sarah Pickering Dow of Tarrytown, New York, won the layman's first prize, and John Lawson, student at Emory University's Candler School of Theology, won the ministerial first prize.

The climax of the observance for the New York Area was on June 2, 1960, when the Embury-Heck 200th Anniversary for the Conferences of the Area was held at old John Street Church in New York. The New York Conference recessed to attend the program beginning at one o'clock. Thousands of miles away, Irish Methodists were in simultaneous observances at Ballingrane, home of Barbara Heck and origin of the Palatine imigration to America.

Bishop Newell expressed greetings and thanksgiving to the Irish Methodists. The Rev. Frederick Maser of St. George's church, Philadelphia, had brought to the service a gavel for Bishop Newell's use, taken from the famous Oak Tree at Thunderbolt, Georgia, under which John Wesley had preached, and which has been used by many Bishops at General Conferences, including the recent Denver Conference.

Guest speaker on the program at John Street Church was the Rev.

Dr. Charles Wesley Ranson, Irish-born Methodist, many years with the International Missionary Council and now Director of the Theological Education Fund and Professor at Drew Theological Seminary. Dr. Ranson, in speaking of Ireland's "Creative Minority", only 66,000 Methodists in a population of four million, told of Irish contributions in forging links between American and Irish Methodism through Belfast Methodist College, Wesley College in Dublin, the Methodist Agricultural College in County Tipperary, and the Edge Hill Theological College at Edge Hill.

The Irish program began early with a twenty-mile pilgrimage led by the Rev. Richard Lee Cole, President of Irish Methodism, beginning in County Limerick and concluding at Ballingrane Chapel for the simultaneous services with the American Methodists in New York City. By prerecorded tape the New York celebration heard Barbara Ruttle, descendant of Barbara Ruttle (Ruckle) Heck, read the Scriptures and the Rev. Thomas Alfred Bradshaw, pastor of the Rathkeale circuit and Ballingrane Chapel, offer prayer. The Rev. Dr. Lowell M. Atkinson, Pastor of the Engelwood, New Jersey, Methodist Church, was America's representative.

The New York program concluded with a pageant, "Line of Splendor," written by Eleanor Chappel and presented by the Park Avenue Players. The 700 worshippers concluded by uniting in the prerecorded congregational hymn being sung in Ireland, Charles Wesley's "Hanover:" "The great congregation His triumph shall sing, Ascribing salvation to Jesus our King."

The Anniversary Committee is engaged in the preparation of film strips with sound tracks for deposit with the Historical Societies in the four Conferences of the New York Area, to be loaned to local churches, which will tell the story of the origin and spread of Methodism in the Area.

When John Wesley entered Dublin Bay on August 6, 1746, and then crossed and re-crossed to Ireland 42 times to preach and hold Conferences, he did not know that someday, a timid but "creative minority" would be the cause of the rise of a denomination of ten millions of his followers in another land. Neither did Barbara Heck and Philip Embury when they started the rigging loft preaching services resulting in First Methodist Church, U.S.A.!

RETIRED MINISTERS' GIFTS

Mrs. Kenneth Stahl, archivist and librarian of the World Methodist Building at Lake Junaluska, North Carolina, has received from retired ministers several hundred old Methodist books and other items. Many of the books are duplicates of those already in the library, but such duplicates are needed. Other items include an autograph letter of Peter Cartwright, a Wesley Wedgewood teapot, a lock of Dr. Thomas Coke's hair, and a fragment from the gown of John Wesley.

PROGRAM OF THE OSLO CONFERENCE

A meeting of American and British members of the Program Committee for the Tenth World Methodist Conference to be held at Oslo, Norway, in August, 1961, was held at Winterthur, Switzerland, on August 2-3, 1960. Other meetings were held at Oslo the following week. The program was not completed and no speakers were invited, but the general outline was proposed and may be set forth as follows, subject of course to change.

World Federation of Methodist Women

August 11-14—Registration at Central Methodist Church
August 11, 1961—Executive Committee, First Methodist Church
August 12-13, 1961—Women's Seminar, First Methodist Church and buildings nearby
August 4-16, 1961—World Federation of Methodist Women, First Methodist Church
August 15, 1961—Pageant at Bethlehem Hall. All night meetings will be at Bethlehem Hall

World Methodist Council

August 16, 1961—Executive Committee, Central Methodist Church
August 17, 1961—World Methodist Council, Central Methodist Church, Other meetings will be announced
August 25—New Executive Committee and World Methodist Council, Central Methodist Church

Tenth World Methodist Conference

The World Methodist Conference will meet on August 17-25, 1961. Registration will be at Central Methodist Church on August 17. Other meetings will be at the Philadelphia Hall of the Pentecostal Church, which is a few hundred feet from Central Methodist Church.

The daily program, subject to adjustment, will be as follows:

7:30 A.M.—Holy Communion, Central Methodist Church
9:15 A.M.—Two addresses, with questions after each, at Philadelphia Hall.
12 Noon—Discussion groups and Bible Study groups at Central Methodist Church or the nearby Lutheran building.
12 Noon—"Methodism in Action": Two addresses dealing with Methodist work, especially for visitors or "Accredited Representatives," at Central Methodist Church.
1:30 P.M.—Adjournment.

Night meetings will be at Philadelphia Hall except as indicated below.

On the evening of August 18, there will be an Ecumenical meeting at the Oslo Cathedral, at which representatives of the World Council of Churches, the Norwegian State Church and the Norwegian Free Churches will be presented.

On the evening of August 19, there will be a Grand Methodist Rally at the Auditorium or Sports Arena, which will accommodate up to 4000 persons. This will be attended by Methodists from all parts of Scandinavia and Finland and the general public.

The morning and night preaching services on Sunday, August 20, will be at the Auditorium or Sports Arena.

The program on August 21 will be prepared with special reference to young people, with a Youth Rally at night.

On the afternoons of August 21, 22 and 23, there will be Lectures of a scholarly nature at the University Hall, near Central Methodist Church.

The concluding service on August 25, 1961, will feature the inaugural address of the new President of the World Methodist Council, followed by Wesley's Covenant Service.

Provision will be made for sightseeing and excursions in the afternoons.

COLLECTOR'S COLUMN

Dr. Olin W. Nail, 5707 Bull Creek Road, Austin 5, Texas, has the following for sale: *The Centenary of American Methodism,* by Abel Stevens, published in 1866. *The Methodist Centennial Year Book,* 1884, edited by W. H. De Puy, copyrighted, 1883. *History of Methodism in Tennessee,* by John B. McFerrin, Vol. I. *Disciplines* of the M. E. Church, South, for years 1882 to 1939.

Chaplain Roger E. Makepeace, 4603d Air Base Group (ADC), Stewart Air Force Base, New York, has the following for sale: *Doctrines and Discipline of the M. E. Church,* 1852, published by Carlton and Phillips. *Wesley's Sermons,* 2 vols. published by John Mason, 1834. *Rediscovery of John Wesley,* by George Cell.

THE DENVER GENERAL CONFERENCE

The General Conference of The Methodist Church, held at Denver, Colorado, April 27-May 11, took several actions of importance relating to the World Methodist Council and the Association of Methodist Historical Societies. Among them were the following:

1. It gave increased appropriation to both the World Council and the Association. It also gave $2,500 to St. George's Church in Philadelphia, $2,000 for John Street Church in New York and $1,000 for Barratt's Chapel near Dover, Delaware. The funds for these shrines are remitted through the Historical Association.

2. It designated six additional shrines of American Methodism. St. George's Church, John Street Church, Barratt's Chapel and the Robert Strawbridge House near New Windsor, Maryland, had been so designated in 1940. Those designated this year on recommendation of the Association of Methodist Historical Societies were: (1) Saint Simon's Island in Georgia, where John and Charles Wesley labored in 1735 and 1736; (2) the Green Hill House near Louisburg, North Carolina, where Asbury and Coke held the first Annual Conference after the organization of the Methodist Episcopal Church; (3) Rehoboth Church near Union, West Virginia, the oldest extant Protestant Church west of the Alleghenies, built in 1786; (4) the Wyandotte Indian Mission at Upper Sandusky, Ohio, where John Stewart preached to the Indians in 1819, which led to the organization of the Board of Missions; (5) the Edward Cox House near Bluff City, Tennessee, erected about 1775, where the first meeting west of the Blue Ridge Mountains was held; (6) McKendree Chapel near Jackson, Tennessee, the oldest Methodist Church west of the Mississippi River.

3. The Council of Bishops appointed the following six persons as members of the Executive Committee of the Association of Methodist Historical Societies: W. Guy Smeltzer, Bishop Glenn R. Phillips, H. H. Sander, J. Manning Potts, Albea Godbold and James G. Thomas.

4. It provided that the official endorsement of the World Methodist Council, already included in the Constitution of the Church, should be printed also in Chapter XXIV of the 1960 Discipline, along with the paragraphs relating to the World Council of Churches, the National Council of Churches, and other interdenominational agencies.

5. It considered several Memorials asking for the appointment of a Commission to arrange for the celebration of the bicentenary of American Methodism. The General Conference committed this whole matter to the Association of Methodist Historical Societies, with instructions to contact all interested persons, prepare a plan that will be satisfactory to all and report the same to the General Conference of 1964. This will involve the delicate matter of selecting among the conflicting claims to priority made by Baltimore, New York and Virginia.

EXECUTIVE COMMITTEE, SECTION XIII

The Executive Committee of Section XIII of the World Methodist Council met at the Brown Palace Hotel, Denver, Colorado, on the evening of Monday, April 25. Most of the members of the Committee were present, along with several interested visitors.

The Secretary reported that in keeping with the British custom it was desired to nominate President and Secretaries of the Council at the Executive Committee meeting in Zurich, Switzerland, in August, 1960. A previously named committee presented a nomination for Secretary from the United States, which was accepted with the provision that publicity should not be given at the present time. A nominating committee for the President was named, consisting of one member from each Jurisdiction and a representative of the World Federation of Methodist Women.

The Secretary was authorized to accept nominations, and accredit delegates and authorize representatives to the Oslo Conference in 1961, and the Treasurer and Secretary were authorized to prepare the budgets for 1960 through 1964.

PORTRAIT OF WESLEY ACQUIRED

Through the generosity of Mr. Charles C. Parlin of New York the World Methodist Building at Lake Junaluska, N. C., has recently acquired a magnificient portrait of John Wesley, said to have been painted by John Jackson, R. A. It is an oval picture, beautiful in color, and has been perfectly restored. It has been in the possession of the Hough family of New York and Richmond for around one hundred years.

In our extensive collection of prints we have more than a dozen fine engravings of the Jackson portrait executed by such noted engravers as Currier, Dean, Ritchie, Thomson, Longacre, and Cochran. Some of these are rectangular and show Wesley at a desk with an open Bible and uplifted hand; others are ovals and vignettes and show the head and shoulders only. The rectangular portrait is illustrated in Telford's, "The Portraits and Sayings of John Wesley," and the original is at the Methodist Book Room on City Road in London. It is probably the most familiar of all the Wesley portraits because it was for years printed as the frontispiece of the Wesleyan Hymn Book.

Jackson was born in 1778 and died in 1831. He was a devoted Methodist and it is said that he kept himself in poverty by his generosity to Methodist causes. For a number of years he painted a monthly portrait for the Methodist "Evangelical Magazine." His paintings are now found in the National Gallery, the National Portrait Gallery, the South Kensington Museum, the British Museum, the Victoria and Albert Galleries, and the galleries in Dublin, Manchester, and Chicago. He exhibited 146 paintings in the Royal Academy at London and many at other galleries.

Jackson painted the portraits of many noted Methodist leaders of his day, including John Wesley, Adam Clarke, Hannah Moore, Joseph Benson, John Fletcher, and Richard Watson.

The portrait acquired for the World Methodist Building has always been attributed to Jackson by the American owners. Mr. David Silvette, a Richmond artist who examined it, has thus reported: "The oval bust portrait checks with the known engravings as being one of John Jackson's depictions of the great Methodist leader. The sympathetic treatment, the attractive color, the direct, assured painting style, and the fine likeness—all are marks of John Jackson's painting. It will be interesting to check and see how many known portraits of Wesley by Jackson are recorded."

Jackson must have made two Wesley portraits, which may well have been the case in view of his ardent Methodist faith and his penchant for painting Methodist leaders. There are two Wesley portraits by Williams, one being at Didsbury College and the other in the London Book Room. Salisbury painted three, two of which are in London and one in Lake Junaluska.

PAID
Lake Junaluska, N. C.
Permit No. 2